

# GLORIFICATION.

By REV. W. B. GODBEY, A. M.,

Commentator and Translator of the New Testament; author of "Life of Jesus and His Apostles," "Footprints of Jesus in the Holy Land," "Jesus is Coming," "Return of Jesus," "Holiness or Hell," "Holy Land," "Christian Perfection," "Victory," "Sanctification," "Spiritual Gifts and Graces," "Work of the Holy Spirit," "Baptism," "Demonology," "Woman-Preacher."



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BY

**REV. W. B. GODBEY, A. M.,**

**AUTHOR OF**

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*William*

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# GLORIFICATION.



## CHAPTER I.

### SINAI GOSPEL.

IN the proclamation of the glorious scheme of redemption the great Captain of our salvation, in His wonderful, condescending mercy, has given us four Gospels: Sinai, for the conviction of impenitent sinners; Calvary, for the conversion of penitents; Pentecost, for the sanctification of Christians, and transfiguration, for the edification and inspiration of the saints.

In this wonderful and stupendous superstructure of the gracious economy the admiration of saints, angels, and archangels, the Sinai Gospel is fundamental, as there can be no conversion till after conviction has done its work, going down to the bottom of the rebellious spirit, and upheaving the deep strata of the carnal mind. Equally true, sanctification is impossible without a genuine conversion, while the glorious transfiguration when the archangel's trumpet sounds and the Lord appears in His celestial glory is the normal

and perpetual inspiration of the saints, who are assured to have a place in the first resurrection, or if surviving on the earth at the time of His coming they will be translated, like Enoch and Elijah, and "caught up to meet the Lord in the air." The popular pulpits give the people no clear, complete, and solid gospel curriculum. They give them a little in the middle of the superstructure, leaving out the foundation, and building on the sand, and then leaving the superstructure unfinished, destined to speedy dilapidation and mournful ruin. The greatest delinquency in the Holiness Movement appertains to the Sinai Gospel. They are quite orthodox on regeneration and sanctification, and some of them are all right on the Transfiguration Gospel, while others are utterly reticent, and some even antagonize it.

John Wesley said God had given him a dispensation to preach the law. The pertinency of this attitude of the gospel minister arises from the fact that all sinners are under the law, which proclaims to a guilty world, "The soul that sinneth, it shall die." (Ezek. xviii.) The sinner searches the Bible in vain to find his pardon, like the criminal having the lawyer ransack the statute-book to find the clemency for which he sighs night and day in the dismal dungeon. It is not there. His attorney finds nothing in reference to him but authority to hang him. So the impenitent sinner finds nothing but wrath, doom, and damnation. We are entreated when we come into a community of proud, haughty, impenitent sinners, to preach the love and mercy of God. That is not only untrue, as there is no mercy for the impenitent, and, on the contrary, nothing but wrath and doom; but it is the most effectual way to encourage the impenitent in their per-

sistent rebellion against the Almighty. David says, "The pains of hell got hold of me. I found trouble and sorrow." The effect of this awful and intolerable prelude of hell torment was to constrain him to cry mightily unto God, till He heard him, had mercy, and saved him. There is no such a thing as a genuine repentance without a conviction going down to the bottom of the heart and superinducing that introspection which reveals the horrific turpitude of the rebellious spirit in all its aggravated enormity of vice, folly, antagonism to the Divine will, disharmony with God's holy and infallible administration, till the sinner realizes such a view of his own black, Satanic similitude as to see his meetness only for hell fire, and inundate his whole being with the voluntary and ejaculatory confession of judgment against himself. This prelude of hell torment which the truly-convicted sinner realizes absolutely beggars all efforts to describe. Only those who have passed through this ordeal of hell fire can have any adequate conception of its appalling torture and horrific excruciation. The normal effect of such a conviction is to superinduce a real repentance, which rejoices at the opportunity to restore all ill-gotten gains, and to the utmost ability to make all crooked places straight, and rectify all the wrongs of a mispent life. They are not only willing to do this, but they go with enthusiasm, even making long journeys, to hunt up people whom they have defrauded. When Bishop Taylor was preaching in California amid the sweeping gold enthusiasm of 1849, a young man was gloriously converted. Soon he comes to bid the preacher adieu, and says, "I am going back to England." The preacher asked him why he would take that long journey. He responded: "I was born there,



bound out as an apprentice. I stole my master's money, fled away, got aboard a ship, and became a sailor, roaming over the whole world, till I heard of the gold and came to this place. Now that the Lord has saved me, I am going back to hunt up my old master, pay him all the money I stole, with the legal interest, and beg his pardon." Wonderful things transpire where people let God do a real work of repentance. When I was preaching in Augusta, Ga., a man and his wife got gloriously saved. They were well known in the city. The man asked permission of me to speak to the audience. Standing on the rostrum, he proceeds to say: "You call me Jim Johnson. That is not my name. I was a Union soldier during the war. I deserted, fled, hid in the piny woods till the war was over and the armies left the country. Under this assumed name, my soldierly costume having all been burned, I cultivated the acquaintance of the citizens, married a wife, and settled among you." This news was like a thunderbolt to his wife, who was present, and with him saved and happy in God. Of course, she became much excited. Turning, he addresses her, giving her the first notification that her name is not Johnson, but Stevenson. Now, in his confession of the whole matter of his desertion and change of name, he avowed his determination to make his confession to the Government, and let them tie the rope around his neck, or shoot him, as the legal penalty of desertion is death. In connection with the pastor of the Church I wrote to Congress, stating the case, and asking his pardon, which was generously granted. So he went free, having again received his true name. At his own request the whole congregation came and shook hands with him by way of introduction, as they had never before

known him by his true name. That genuine and radical repentance which is the normal fruit of real Holy Ghost conviction reveals all secrets at every cost.

We had quite an excitement over a man in Waco (Texas) Camp-meeting, on his public confession of murder. He was an honorable, high-toned citizen and Church member, his family ranking among the first. The shock on his wife and daughters seemed almost unendurable when, to their unutterable surprise, he confessed his guilt, specifying the facts in case of the murder, and thus exposing himself to the liability of execution, there never having been so much as a suspicion against him, innocent parties having borne the blame.

I'm an old revivalist, having preached forty-nine years, the first fifteen years without sanctification, and thirty-four years "with the Holy Ghost sent down from heaven." During my unsanctified ministry my preaching was learned and very edifying to the people, but without dynamite. Sanctification in 1868, with the baptism with the Holy Ghost and fire turned me into a moving cyclone. I was president of a college by appointment of my Conference, and also a pastor in charge. The Lord flooded me with the Spirit and the fire, so that I was constrained to tell everybody I met. I told it in the college. The Spirit fell on all the students. A great revival broke out, not only sweeping the school, but reaching out and moving until four hundred people were gloriously converted. Sanctification radically revolutionized my ministerial character, burning up my logic, rhetoric, elocution, and metaphysics, which so prominently characterized my cultured style, and bringing me down to conversational simplicity. During the first session of my Conference,

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while, pursuant to the ancient custom of sending the preacher out while his character was examined, during my absence from the room, I overheard the presiding elder, to their astonishment, telling the brethren of the mighty works under my ministry and the great change which had come over me, as he said to them, so thoroughly revolutionizing my ministerial character that they would not identify me by hearing me preach, as not only my style, but even the tone of my voice, was entirely different. The Conference at that time was in a very low spiritual condition, having no Pentecostal revivals, but running mainly on the line of Church-joining. When the preachers heard the presiding elder's report there was a unanimous acclamation against longer confining me to the college, and in favor of turning me loose to preach the glorious gospel to the ends of the earth. During my unsanctified ministry my preaching was the result of assiduous study and great labor, finding two sermons a hard week's work. Sanctification made me a preaching-machine; so I preached twenty sermons per week with less mental labor than the former two. I had nothing to do but look out on the congregation, take my sermon from their faces, and give it back to them redhot. I actually preached nine hundred sermons a year. The Lord gave me a sermon for every man I met, whereas I had preached fifteen years by the power of my intellect and education, as I did not know how to preach any other way, having made many sermons with which the people were delighted. They remembered them, and often begged me to rephrase them after I was sanctified. I never did it. The Spirit would not let me, and I dare not grieve Him. So sanctification literally smashed and obliterated all of my own sermons.

I had passed into a new dispensation, where I was anointed with the Holy Ghost to preach the gospel, and had no time, and really no inclination, for anything else. My old sermons did not contain much gospel. They were admixtures of all sciences—philosophies, literature, and history—with hardly a scintillation of genuine gospel truth. This is frank confession; yet my preaching contained as much gospel as you hear in the popular Churches this day. The reason why it is utterly out of the question for any sanctified man or woman to hesitate to take the gospel trumpet to the ends of the earth is the simple and indisputable fact that the world is going to hell at racehorse speed for the want of the simple message of the good old gospel. It is in vain to depend on the popular clergy. It is impossible to preach what we have not in our own experiences. I was perfectly honest and sincere the first fifteen years of my ministry, doing the best I could to preach the gospel and save souls. Yet I had no more power to preach “with the Holy Ghost sent down from heaven” than a wooden man. This fact fills me with kindness and sympathy for all of the unsanctified preachers. In our enthusiasm we are prone to rush on with fervor and impetuosity, and condemn the preachers for what they really can not help. We should be patient, and, like Aquila and Priscilla, who, on hearing Apollos, the most eloquent man of the apostolic age, read his spiritual deficiency, took him into a private interview, and lovingly taught him “the way of the Lord more perfectly;” thus a humble layman and his wife were signally used of the Holy Ghost in leading the great African apostle into the experience of Christian perfection. We should deal very carefully with the unsanctified preachers, mindful of Wesley’s

warning to draw rather than drive, as we can do the former, but not the latter. Sanctification is a Divine grace, like regeneration, which none but God can bestow. A sinner could not preach regeneration to save his life, though possessed of all the lore that ever rang out in the halls of Greece or the Forum of Rome. Equally incompetent is the unsanctified preacher to preach that wonderful grace with any available intelligibility. A great preacher in my Conference, about the dawn of the Holiness Movement, looked me in the face, and said, "Brother Godbey, I believe in holiness, but do not accept your view of sanctification." I responded: "Brother C., praise the Lord! I have no view of sanctification any more. I used to view it at a distance, but now I have the thing itself in my soul." When the Lord, after fifteen years' preaching by the power of my intellect and learning, baptized me with the Holy Ghost and fire, He gave me such an impetus as actually to turn me into a cyclone of fire. Everywhere I preached, whether to saints or sinners, white or black, the Holy Ghost fell on the people, souls were convicted and saved. I could have a revival anywhere by holding on a reasonable length of time, thus giving the Spirit time and opportunity to fasten the truth on the minds of the people, sink it deep into their hearts, take them into hand, and hold them. Thus twenty years I was constantly moving like a cyclone of fire, the revival flame rolling along with me whithersoever I went. Having been sanctified at the age of thirty-five, to my unutterable regret having lost the flower of my ministry, preaching many things which were not gospel, then salamander-like living in the fire night and day, wrapped in the revival flame, and carrying it with me in all my peregrinations, I moved



on the even tenor of my way till fifty-five, when my voice, nerves, and physical vigor began to relax, super-inducing the necessity of a physical moderation. The Lord put me into the work of teaching the saints, as well as preaching the gospel, which has rapidly grown on me ever since, till it has become the predominant and all-absorbing trend of my ministry, not only standing up before the saints with my open Greek Bible, reading and expounding, but sitting in a private room and dictating to an amanuensis. He has given me not a few books to write, as this is the twenty-third. Meanwhile He has used me to write commentaries on the New Testament and translate the precious Word. This I write for the encouragement of the saints whom the Lord is everywhere calling to preach the everlasting gospel, as He is in a hurry to have the commission fulfilled, all nations evangelized, and return according to His promise, on the throne of His glory. Again, I say this for your encouragement. I never found a place where I could not have a revival, if I remained a reasonable length of time, a longer period being requisite at some places than others. They frequently got mad and ran me away before the revival had time to develop among people. I am so glad the Lord is now raising up an army of evangelists, male and female, to carry the gospel to the ends of the earth.

“Brother Godbey, how did you manage to always have a revival?” I always preached my revivals into full blast, standing on Mount Sinai, and hurling the thunderbolts of Jehovah’s awful wrath in all directions. I never saw a people on whom I could n’t preach conviction. Ever and anon I’ve gone where the people were awfully wicked, proud, vain, and full of rebellion. There I have deliberately taken hold of Mount Sinai

from the pulpit, and said: "Now, God, You furnish the lightning, thunderbolts, and earthquakes, and I will toss them from the tips of my fingers in all directions." Glory to His name! He always did it. When the fire got to falling thick and fast on all sides, stirring times supervened. I've seen many a meeting like the poetical description of heaven, "where congregations ne'er break up, and Sabbaths have no end," because the people would fall, losing the power to stand on their feet or walk away. Consequently they would lie like they were dead, thus prolonging the meeting till the next appointment; so there was no adjournment, the morning meetings running all day and the evening meetings all night, the place always occupied by the slain of the Lord, who were unable to get away, the cries of mourners commingling with the shouts of new-born souls at all hours, night and day. Meanwhile many who had lost all the power of locomotion were carried away in vehicles. At Waco (Texas) Camp-meeting, among others, a city pastor came to criticise. He was smitten down, and lay four hours, unable to rise up. Two very stout men got on either side, and undertook to lift him up, and said they lifted their best, and, though he only weighed one hundred and sixty pounds, they reported they could not raise him, he at the same time telling them, "God has laid me down here, and you can not lift me up." At God's own time He raised him, like many others, with mighty shouts of victory. I verily believe that if I could be young again and live my life over, I'd have the same success in the revival field; but a septuagenarian lacks the physical power requisite to run a revival by his own preaching. Therefore I'm glorifying God by instructing the saints and giving God a chance to use

me, whether by speech or pen, as an inspiration to the stalwarts, to make the battle awfully hot for the devil. I would not know how to have revivals with eminent and never-failing success without preaching the Sinai Gospel. There is where, viewed from a human standpoint, we get the power, as the law is inflexible, admitting of no possible defalcation. This is the secret of your power. You can never have it by preaching love and mercy. On the contrary, the sinners would be very likely to be thereby emboldened to go on with their wicked courses, congratulating themselves that God is too loving and merciful to send them to hell. A weak voice, with weary brain and overwrought nerves, is incompetent to preach the Sinai Gospel efficiently, as that awful and inflexible vehemence and burning pathos which can only be utilized and enforced by a strong voice with vigorous nerves would be wanting. This fiery pathos, sweeping vehemence, with indefatigable energy and perseverance, all utilized by forcible gesticulation, and stentorian voice, conspire to uncap hell and shake the sinner over it with Herculean hand, until he sees the flaming billows coiling around him, hears the frightful shrieks and hideous groans of the damned, and sees the devil right at him, binding his clanking chains around him, and furious cohorts from the pit gnashing their teeth at him. These visions of his own damnation not only come on him, but they come to stay. They haunt him night and day, driving his sleep away, banishing all appetite for food and drink, till he thinks he's sick, going to die, and will certainly be in hell before day-dawn. I've known hosts of them thus utterly disqualified to pursue their employments, go to bed, send for the doctor, and tell their friends they are going to die,

when there was nothing the matter with them but conviction. Once I went to the West Texas Conference, bordering on Mexico and the Gulf, stopping at San Marcus, to go on a hack to a county-seat—Blanco—off in the prairie. While at a hotel, the Methodist preacher, hearing of me, came to see me; and very kindly took me and my two helpers to the parsonage, and lodged us until next morning. While conversing with him, I not only presented him my books on sanctification, but told him my program for work in his Conference several months. After a two weeks' meeting in the interior, which proved a glorious revival, we returned to that city, to embark for our next appointment. The preacher was absent, but I found quite a lot of mail awaiting me at the parsonage. He had written to every pastor who had called me to his work, sounding out timely warning to them to close the doors quickly, or they would have on their hands a wild holiness fanatic, who would ruin their Church. Every one of them took heed, and closed me out, with a single exception, where the pastor was a gospel son of mine, who had transferred thither from Kentucky. I had been his presiding elder three years, and, though his presiding elder, a big, influential Doctor of Divinity, had ordered him to close against me, he had not obeyed. His place was a county-seat in the cowboy region on the Rio Grande, and bordering on Mexico, at that time so barbaric, as it was the very Wild West, that men were murdered there almost constantly. An old preacher met me and told me that he had migrated thither with four sons, and the Mexicans had killed them all.

Though the Methodist church, the largest in the place, contained about one hundred and fifty members,

I was not able to find more than a half dozen people in a population of five thousand who had any real salvation. They gave me a tremendous curiosity crowd. As usual, I opened fire from the summit of Sinai, digging up all sorts of wickedness without distinction or mercy. Having preached three or four days, I was standing in the veranda, ringing the bell about half an hour by sun, when an old superannuated Methodist preacher came to me, and said: "Quit ringing that bell. They're going to kill you to-night. They're all mad and raging over your preaching, and have sworn all over town that they will never hear you again, but that they will kill you. The mob is ready to take you to-night."

I had taken a walk that afternoon to the graveyard and seen the graves of a number of men who had been murdered, one grave containing the bodies of two men who had been murdered at the same time. So I found that killing men was really the order of the day, as about half the population of the place were Mexicans, and the rest wild border ruffians, many having fled thither from the States because guilty of dark crimes. The old man proceeded to urge me to quit ringing the bell and go to his house, observing that they had made arrangements to protect me there till the east-bound train would pass as two o'clock A. M., as the first possible opportunity to get me away. I then said to him: "No, Brother Walker, we'll turn the thing around. I see you are afraid, and I'm not [for, as always under those circumstances as what he told me about the opposition, the stirring of Satan is the most auspicious omen that God is on hand, doing mighty works]. You stay here with me, and I'll protect you."

Then he assured me that I'd have no congregation,



as the people had resolved to never hear me again, and that the mob would come and take me and kill me. The effect of his warning was to give my faith a grand boom and put me in extraordinary plight for preaching. The large house was filled and overcrowded. I could see mischief in their countenances, hell fire flashing from their eyes, and even hear the gritting of their teeth as I exposed their wickedness, revealed their sins, and preached doom and damnation one hundred per cent stronger than ever, at the same time my heart holding fast on God in an importunate prayer for His decisive intervention. I felt that something had to be done, or there would be an outbreak. So I preached by the job, awaiting the coming of the Lord. My theme was, "Hell, and the Doom of the Lost." Holding on, and God wonderfully helping me, all eyes fixed on me, countenances visibly changing, the redness of wrath giving way to the pallor of despair and the horrors of damnation depicted on many faces after the elapse of about two hours' constantly pouring on them the flaming thunderbolts and the forked lightnings of God's eternal wrath against the impenitent, suddenly they began to fall from their seats and cry for mercy in different parts of the audience. Then for the first time I opened the altar, and at least one hundred people crowded it, so awfully and pungently convicted that they cried for mercy; and soon some of the more tender-hearted began to pass into life with tremendous shouts of victory. From that hour a heavenly tornado broke in on us. A cyclone dropped down and caught the town, and held it in its Briarean arms. Though every form of wickedness was there predominant, conviction came on everybody, apparently without a single exception. With no effort on my part to have it done, saloons and gambling-

houses were closed on all sides, because the clerks were so convicted that they could not transact the business. The worst men, with debauchery depicted in their faces, came to me pale as corpses and blue as indigo, saying, "Preacher, pray for me; I am the worst man in the world." We staid twenty-three days, the altar crowded to the last, and souls continually passing into life—an unusual brilliancy characterizing the conversions and sanctifications. It so happened that the second Sunday after my arrival was the quarterly-meeting. If it had come off the first, I doubt not but the presiding elder would have interfered with the meeting, as he had ordered all of his preachers to close against me. But by the time of his appointment the tide had actually risen to high-water mark. When he came on Saturday I turned over the meeting to him; but he refused to take it, observing: "I have heard of Uzzah, who touched God's ark and dropped dead. I shall certainly profit by his example, and keep hands off; for I never before saw a meeting like this. It seems that it has caught the whole town and community, and everybody wants to get religion." So when I preached and invited, he came to the altar, with many others, seeking sanctification. After dismissal he took me aside and said: "I have a confession to make to you. A number of my preachers, having called you, canceled the engagement. They are not to blame; for I ordered them to do it; but I now see my great mistake. I'll write to them in this mail. They will all renew their calls."

Sure enough, they did not wait to write to me, but poured telegrams on me from all directions. The result was, I spent six months in that Conference, witnessing the mighty works of God among the people of the Wild West.

## CHAPTER II.

### CALVARY GOSPEL.

WHEN Sinai thunders, and the earth quakes, and the rocks rend, then an awful alarm takes hold of the people, as if the archangel of doom had come down and was blowing his mighty trumpet, and the dead all rising. Then, in their dismal fright, they fly to Calvary for refuge. Without the awful panics of Sinai they will never think to escape for their lives. Consequently it is in vain to preach the Calvary Gospel to proud, impenitent sinners, as it will only cause them to blaspheme and throw contempt upon the mercy of God and the dying love of Jesus, stiffen their necks, and harden their hearts, and get worse than ever. The gospel is an awful reality, a savor of life unto life or of death unto death, destined either to soften the stony heart and prepare you for heaven, or harden and ripen you for hell. Nothing but the awful sledgehammer blows of the Sinai Gospel can ever smash the flinty heart of the obdurate, impenitent sinner. I always got my revivals down from heaven by preaching the awful thunders, lightnings, and earthquakes of Sinai.

As a rule, I never changed my theme of sin, death, hell, damnation, and eternity till conviction from the unseen world seemed to settle down like a nightmare on everybody, paralyzing all hearts by the appalling realization that they're hanging over hell by the brittle

thread of life, and the death angel is on the wing, coming at lightning speed, with uplifted sword, to sever the thread and let them fall, to rise no more, sinking through the flight of eternal ages down to a deeper doom in a bottomless hell. When conviction had thus walked like an avenging specter through the congregation, smiting down all, and sparing none, then I changed my theme, vacated the law pulpit on Sinai, and came at once to Calvary, preaching with all my might the condescending mercy of God and the dying love of Jesus. Under the Calvary Gospel light from the throne sweeps down, the blessed Holy Spirit reveals Jesus, the sinner's Friend and Savior, the fairest among ten thousand and altogether lovely. Consequently penitent and tearful eyes on all sides are turned away from the dismal, yawning vortex of a bottomless hell up to contemplate the unearthly glories and the fadeless beauties of the heavenly paradise which Jesus purchased for all penitent, believing souls with His own blood. The transition is glorious, from the contemplation of an open, bottomless hell to that of a glorious, topless heaven. Consequently, under the potent influences of the blessed Holy Spirit, amid the inspiring songs, fervent prayers, and burning exhortations of the saints, the broken-hearted penitents soon begin to dry up their tears, and pass triumphantly from death into life. The great fact of the Calvary Gospel is the vicarious atonement which Christ made for all this fallen world, rich, triumphant, full, and free. The most insidious and fatal assaults of infidelity are now made in popular pulpits in their deprecation of the vicarious atonement. A great theologian in New England recently stated in an able sermon in the popular pulpit: "We have no more need of the vicarious atonement. It was not

necessary for Jesus to die. If Judas and Pilate had let Him alone, He would have lived, thus teaching us all how to live, as we are not interested in His death, but in His life." This flatly contradicts Paul. "For if, being enemies, we were reconciled to God through the death of His Son, how much more, having been reconciled, shall we be saved through His life?" Here we see the two great hemispheres of human redemption. As sinners we are saved from death by His vicarious atonement, having taken our place and blockaded hell with His own body, thus keeping us out. This is glorious; for it is not enough simply to be kept out of hell, but we must be prepared for heaven by the reception of a new heart and entire sanctification. While the dead Christ blockades hell with His crucified body, and keeps us out, having become our vicarious substitute and satisfied the violated law by His expiatory atonement, the living Christ gives us a new heart, sanctifies us wholly, and takes us up to heaven. A heresy on the vicarious atonement is of all the most fatal, and consequently to be guarded with incessant vigilance. On the great day of atonement, in presence of the Hebrew millions assembled on the great holy campus containing thirty-five acres of land, spreading out in front of Solomon's temple toward sunrise, and in full view of the countless host, the high priest received the two goats which were to symbolize the expiation of all the sins of the mighty host. Taking one of them, he ceremoniously transferred the sins of the people to the animal, which he then slew, vividly impressing the great fact of the vicarious atonement, yet to be wrought by the innocent One for the guilty millions. Then he takes the other goat, ceremonially transferring the sins of Israel's millions to him, committing



him to a man with charges to lead him away into the wilderness, far beyond the track of a human being, and there let him go, that he might turn wild, roam at will, and never again be seen by mortal eye, thus vividly emblemizing the risen Savior, ascending up from Mount Olivet through the trackless ether, passing out of sight and far beyond the range of all human exploration, thus carrying away the sins of the believing penitent into the infinite space, whence they never can return to harm us. This metaphor is doubled that it may be indubitably significant, thus irrefutably revealing and establishing the great fundamental truth of the vicarious atonement. The same is grandly revealed in 2 Cor. v, 20, 21: "Therefore we are ambassadors in Christ's stead, as God is exhorting you through us. We pray you in behalf of Christ, Be ye reconciled to God. He made Him sin who knew no sin in behalf of us, in order that we may become the righteousness of God in Him." Here we see the astounding and paradoxical fact revealed that God actually made Christ sin in our behalf, in order that we might become the righteousness of God in Him. In this passage sin is not a verb—for, of course, Jesus never did sin in word, thought, or deed—but it is a noun, and signifies the sin principle in the whole world, setting forth the fact that God actually punished and destroyed it in the crucifixion of His Son, really taking it out of the world, leaving us nothing to do but apprehend that great fact by simple, humble, submissive faith, which gladly receives and appropriates the work of Christ in the complete expurgation of sin and its removal out of the world, which is contemplated in the wonderful redemptive scheme. The end for which He made His Son the sin of the world was in order that we might become God's own righteous-

ness in Christ. Human righteousness is all counterfeit and repudiated by the Almighty as filthy rags in His sight, confirming the great Bible doctrine that we must have the righteousness of God if we would ever stand with impunity in His presence. This righteousness can not be purchased by silver or gold or good works. It is the free and unmerited gift of God in Christ, received and appropriated by faith alone, and is antithetical to the sin-offering which Christ became. This great vicarious atonement which God made when He gave His own Son to become the real and actual Substitute for a lost world, eternally sweeps Satan from the field, forever upsetting all his devices, and making salvation rich, full, and free, abundantly feasible to every human being.

The very fact that He made His own Son the sin-offering for the whole world actually brings salvation within the reach of every son and daughter of Adam's ruined race, eternally nullifying all the devices and manipulations of intriguing priests, whether paganistic, papistical, or Protestant, as utterly supererogatory in the salvation of any human being. The Holy Ghost is everywhere ready to reveal to you this wonderful atoning Savior who has forever settled the sin problem by taking our place and becoming a sin-offering in our stead, that we might receive His righteousness—*i. e.*, He exchanges places with us, assuming all of our sins, and meeting the penalty of death, executed in vindication of the violated law, which He not only met in the capacity of our substitute, but abundantly satisfied all of its claims against us, thus forever sweeping from the field all sorts of trouble. Then, to render the problem of our salvation abundantly feasible under all circumstances, He does not stop when He takes away

all of our sins, but He actually gives us the very righteousness of God in Himself, thus settling the problem of our salvation forever beyond all defalcation, both negatively and positively.

When I was in Paris, I saw the vivid panorama of Napoleon's great victories spread out before my eyes, and looking real as life: vast armies in battle array, dashing hither and thither with the terrible shock of battle. Napoleon's wars lasted twenty-five years.

At one time, when a man was drafted, as he had a large family dependent for their bread upon his daily toils, he sought and found a substitute, who went into the war, responding to the man's name on every call of the army roll. He goes far away, fights many battles, but ere long falls dead on the field. Eventually another draft comes over the country, and happens to take this same man who had sent the substitute. He says to the recruiting officer: "You can not take me; for I am dead. I was drafted, according to law responded in my substitute, faced the foe on the battlefield, in my substitute fought, bled, and died, and now bleach my bones; so you can not take me; for I am dead, and the law does not require a man to die but once." The case strikes the officer as really complicated. Therefore he refers the matter to the great Napoleon in person, who, upon diagnosis, decided that the man was correct, and released him, as he had already satisfied the law through his substitute. The violated law requires every sinner to die. Christ has become his vicarious substitute, having fully satisfied the law by paying the death penalty. Consequently the door of hope spreads out before every sinner the gracious and glorious possibility of immediate and eternal acquittal. Not only has the Son of God perfectly satis-

fied the violated law by meeting and verifying the death penalty, thus fully satisfying the law passively, but He has abundantly satisfied it actively by perfectly keeping it all His life, never having sinned in thought, word, nor deed. Just as we are all represented in Adam the first, in whom we all sinned seminally in the fall, so we are all represented in Adam the Second, who, having become our atoning substitute, has met the law both actively and passively, fully satisfying all of its claims, and forever disarming it of all its retributions. While the work of Christ thus satisfies every difficulty, so that the broken-hearted penitent has nothing to do but look away to Calvary and live, Satan sends out myriads of intriguing priests and millions of incarnate demons into all parts of the earth to chloroform the people, befog and bamboozle them with vain substitutes for the work of Christ. O how few real followers of Jesus upon the earth, while multiplied millions are hallucinated and deluded by all sorts of inventions, creeds, systems, dogmatisms, and delusions, both diabolical and human! God is so anxious to honor His Son in the glorious atonement that the sinner has only to be willing, and He saves him gratuitously and forever.

A Georgia soldier and a Texan messed together during the Confederate War. Finally, in the fourth year, the army physician, on inspection, discharged the Texan soldier as *hors du combat*—unfit for service—and tells him to go home and stay there. The physician having bidden him adieu, the Texan says to his Georgia comrade: "What shall I do? He has discharged me and ordered me home. I can not get home, because the Union army holds the Mississippi River down to New Orleans. If I undertake to pass

their lines, they will capture me and shoot me for a spy." Then said his comrade: "Though you can not go to your home, you can go to mine in Central Georgia, where you will have every comfort." Again the Texan responds, "Why, in that case I'd be captured and shot as a deserter." "O," says the Georgian, "I can manage all that. I'll give you a way-bill and an introduction to my father, which will make you secure against your anticipated troubles." Consequently he takes the way-bill, and sets out from the plains of Old Virginia, barefoot, to make his way to Central Georgia. The feeble, emaciated soldier, after many long and weary hot summer days, footsore, leg-weary, and worn, covered with dust, stands at the gate of the place which verified the description of his way-bill, having been confirmed by the neighbors who directed him to a stately mansion on a majestic hill, surrounded by evergreens. Beckoning to a colored boy he saw in the yard, he says to him, "Please tell your master to come out." Soon he recognizes a venerable man of eighty years, with stooping shoulders, gray locks, and corrugated face, and staff in hand, tottering down the pavement, and halting immediately in front of the gate, that his failing acoustics might hear the voice of the strange soldier, who is reaching to him a letter over the gate, which, putting on his spectacles, he proceeds to read:

"Dear Father,—Let me introduce to you my beloved comrade, Samuel Thomas; of whom I have frequently written you during our companionship in arms these four years of blood and toil. He is wornout, health failed, and discharged from service. Unable to get to his Texas home, I have sent him to mine. Please receive him and render him every comfort for the sake of your son

Charlie."



The old man, moved with profoundest sympathy, throws the gate open, bids him walk in, casts his withered arms around him, kisses his emaciated face, walks him up the pavement into the veranda, up the stairway, takes out a key, unlocks a door, escorts him into an elegantly-furnished room, hands him another key, and says: "Take this, and unlock that wardrobe. This is Charlie's room, his bed and furniture, and you will find his clothes in that wardrobe—plenty of them. They will fit you; for you are about the same size. This boy will bring you plenty of water. Take off all of your rags, give them to him, and he will burn them. Wash, open the wardrobe, and dress yourself in Charlie's clothes. When you hear the bell ring, come into the dining-room. You will take Charlie's place at the table, which has been vacant four years. This boy will harness Charlie's horse and put him in his buggy whenever you want to ride; for everything on this place is yours to use and enjoy for Charlie's sake."

Here you learn the true ring of the good old gospel. Do not preach Arminianism nor Calvinism, human creeds nor dogmas. Go preach Jesus only, and rest assured God will honor and love you for the sake of the truth you carry to earth's dying millions. Bother them with neither theologies nor metaphysics. Let your creed be God's condescending and superabounding mercy for Jesus' sake. The truth of the matter is, the loving Father is so anxious to grant all the world a free pardon for the sake of the great substitutionary atonement which Jesus has made, and His intercessory prayers constantly rising at His right hand, that His great, loving heart is yearning for an opportunity to grant every lost soul a free pardon. Meanwhile the sinner's way to the mercy-seat is constantly blockaded

by intriguing men and seducing devils, who do their utmost to discourage the broken-hearted penitent, simultaneously manufacturing myriads of excuses and manipulating all conceivable intimidations, running the non-professing world into skepticism and infidelity, befogging, chloroforming, and tangling them up in the mazy sophistries of Satan's lies, perplexing them with paradoxes, flooding them with speculations, and fortifying them with all sorts of hell-hatched excuses and senseless apologies, at the same time humbugging the Church people by wholesale, wrapping them up in the mantle of self-righteousness, so that, like the fallen Jews in Paul's day, they are going about to establish their own righteousness with a great manifestation of zeal, having neglected the righteousness of God.

O how hell is devouring the people of this world! Satan is not at all particular whether they travel the inside way or the outside way. All he wants is to get them. Dead religion runs altogether on the line of self-righteousness, which is your own good work, manipulated by the preachers and members of the Church, thus sweeping in countless multitudes through the Churches, hoodwinked by the wholesale delusion of self-righteousness and through the allurements of sin and worldly pleasures, and corroborated by infidelity and skepticism, he leads the outside world pellmell into the bottomless pit.

Reader, I hope you will not only appreciate the righteousness of God in Christ for the salvation of your own soul, but go and preach it to all the world. What a grand door does God open before you to go and tell the story of His wondrous redeeming love to all the ends of the earth! What a pity for the dying millions to sink into hell, as is sheer gratuity, there being no

legal demand for their perdition. Blinded by Satan, and led captive at his will, they are oblivious to their own danger, till golden opportunities take their flight, probation winds up, and hope has eternally evanesced.

It is not difficult to get people to receive Christ as their atoning Savior, and receive the pardoning mercy in Him, when they are truly convicted. Therefore, as a rule, the great delinquency appertains to the Sinai Gospel, which is heaven's appointed enginery for conviction. O how the Sinai Gospel is needed in the dead, worldly Churches, where preaching the dying love of Jesus involves the great danger of even encouraging them in the enjoyment of their fashionable follies and vices, and procrastinating them in their impenitence and carnality!

When you go into the slums, you can preach love and mercy with much more safety than in the proud worldly churches. That is from the fact that in the former their temporal misfortunes, calamities, and sufferings, ruined health, dissipated fortunes, and alienated friends, with the frowns and contempt of a non-sympathizing world, have conduced to break their hearts, and frequently overwhelm them with despair, flood them with sorrow, and actually superinduce real conviction. In that case you need not preach the Sinai Gospel. Neither would it be wise to preach it, as it might simply make them mad and drive them into despair, so that giving up all hope they sink down in dreary despondency, to while away their days, and take chances on eternity, feeling that God is their enemy.

The gospel of Calvary, with its glorious righteousness of God in Christ, so grand and charming, the unutterable love and condescending and superabounding mercy of God through the vicarious atonement and the

unspeakable dying love of Jesus, constitute the very theme of the suffering millions of earth, who, crushed by misfortunes, ruined by Satan and his emissaries, demoniacal as well as human, constitute the glorious theme of gospel grace; while to the proud, gay, vain, egotistical, and self-righteous, nothing but the thunder, lightning, and dynamite of Sinai will ever convict them and bring them into an attitude to receive the glorious blessings of redeeming grace and dying love.

## CHAPTER III.

### PENTECOST GOSPEL.

THE three great dispensations homogeneous with the three persons of the Trinity—the Father, the Son, and the Holy Ghost—these dispensations are represented by the three mountains so conspicuous in the redemptive scheme; i. e., Sinai, where the Father thundered forth the law, amid flaming fire, rending rocks, heaving earthquakes, tempest, and tornado, causing all the people to tremble, quake, and cry for mercy, even Moses saying, “I do exceedingly fear and tremble;” and Calvary, where the Son of God, by a martyr’s death, verified all the types and shadows portrayed by bleeding birds and beasts on Jewish altars slain, the first four thousand years of the world’s history, where the Son of God actually and literally bled and died, fully and completely and eternally satisfying the law which had thundered forth from Sinai; and Mount Zion, forever commemorated by the descension of the Holy Ghost and the inauguration of the spiritual dispensation, characterized by the miraculous bestowments of the Third Person in the Heavenly Trinity and accompanied by tongues of fire. As the bloody sacrifices through all bygone ages had symbolized the bleeding Son, so the watery ablutions administered by Moses and all the Jewish priests had copiously typified the great work of the Holy Ghost in His dispensation. “On the last great day of the feast,



Jesus stood and continued to cry out, saying, If any thirst let him come and drink. He that believeth on Me, as the Scripture said, out of his heart shall flow rivers of living water." And He spoke this concerning the Spirit which they who believe on Him were about to receive; for He was not yet given, for Jesus was not yet glorified. Our Savior's allusion here to the Scripture is found in Ezekiel xlvii, 1-12: "And he brought me back unto the house, and behold waters ushered out from under the threshold of the house eastward, for the front of the house was toward the east; and the waters came down from under from the right side of the house at the south of the altar. Then brought he me out by way of the gate northward and led me round by way of the outward gate by way of the gate that looketh toward the east, and behold there ran out waters on the right side. When the man went forth eastward with the line in his hand he measured a thousand cubits, and he caused me to pass through the waters, waters that were to the ankles. Again he measured a thousand, and he caused me to pass through the waters, waters that were to the knees. Again he measured a thousand, and caused me to pass through the waters, waters that were to the loins. Afterward he measured a thousand; and it was a river that I could not pass through; for the waters were risen, waters to swim in, a river that could not be passed through. And he said unto me, Son of man, hast thou seen this? Then he brought me and caused me to return to the bank of the river. Now when I had returned, behold, upon the bank of the river there were very many trees on the one side and on the other. Then he said unto me, These waters usher forth toward the eastern region, and shall go down into the Arabah, and

they shall go toward the sea; into the sea shall the waters go which were made to issue forth; and the waters shall be healed. And it shall come to pass that every living creature which swarmeth in every place whither the waters come shall live; and there shall be a very great multitude of fish: for these waters have come thither, and the waters of the sea shall live, and everything shall live whithersoever the waters cometh. And it shall come to pass that the fishers shall stand by it: from Engedi even unto Eneglaim shall be a place for the spreading of nets; and their fish shall be after their own kinds, as the fish of the sea exceedingly many. But the miry places thereof and the marshes thereof shall not be healed; they shall be given up to salt, and by the river upon the bank thereof, on this side and that side shall grow every tree for food, whose leaf shall not wither, neither shall the fruit thereof fail: and it shall bring forth new fruit every month, because the waters thereof issue out of the sanctuary and the fruit thereof shall be for food and the leaf thereof for healing."

You see plainly from our Savior's sermon on the holy campus in Jerusalem (John vii, 37, 38, 39), that these holy waters do clearly and unequivocally symbolize the Pentecostal experience. Therefore, in order to understand it and make no mistake on a subject of so profound importance, we proceed, by the help of the blessed Holy Spirit, to expound Ezekiel's visions of the holy waters. In both of the two great works of grace, executive of Christian experience and spiritual salvation, we find a grand and symmetrical globe of truth and righteousness in the first work, and truth and holiness in the second, each consisting of two distinct

hemispheres, the one negative in sin's elimination, and the other positive in the gracious enduement. The salvation of the sinner consists in his free justification in heaven, all the condemnation of his actual transgressions being freely forgiven through the vicarious atonement of Christ, received and appropriated by simple faith unmingled by human works of any kind, but apprehensive and appropriative of the perfect work, wrought by the dying Jesus on the cross. This constitutes the great negative hemisphere of the sinner's salvation from the condemnation of the violated law. While justification blockades hell and forever keeps him out, it does not qualify him for heaven. He must have a new heart. This is the great work of the Holy Ghost wrought in him, responsive to his full justification in heaven, all of his actual transgressions having been freely forgiven for the sake of Jesus only. In a similar manner we find two distinct hemispheres constituting the grand globe of entire sanctification, the great and indispensable second work of grace qualifying the soul for the presence of God, the society of angels, archangels, cherubim, seraphim, and glorified saints forever. The first hemisphere of this great work is wrought by the cleansing blood of the vicarious atonement applied by the Holy Ghost in the expurgation of all inbred sin, the debris of the carnal mind out of the spiritual organism, and the purification of the heart through faith. (Acts xv, 9.) Then comes in the positive hemisphere, which is the glorious ingress of the personal Holy Spirit, who fills and thrills the human spirit with the glorious consciousness of purity and victory. You will find these holy waters emanate from the right hand of the altar on the south, as the temple faces the rising sun, and

flow off eastwardly. This is in harmony with the double phase of the sanctified experience, as the priests were always required to pour the blood of the sacrifices into that reservoir at the south end of the altar; the blood here representing the negative phase of the sanctified experience, and the holy waters flowing out from that reservoir of blood the positive phase of the experience. When these waters first flow out, the prophet finds them ankle deep; now this is really the Pentecostal experience in its first stage, normally following the great negative experience of thorough expurgation by the cleansing blood.

We find here a beautiful significance in the fact that the ankle is the walking joint. Hence the ankle-deep experience puts you where you no longer walk with the world nor with ecclesiastical dignitaries, but with Jesus only, like Enoch away back in antediluvian times. Now the prophet measures a thousand cubits, thus giving time and space for appreciation, application, erudition, and growth of grace; when behold he strikes the holy waters again, and finds they're up to his knees.

Here is another striking significance in the fact that the knee is the worshiping joint. So now you've reached a period when devout and constant adoration of the loving Father, the atoning and interceding Savior, and the blessed indwelling Comforter constitute your meat and drink, your solace by day and joy in the night, neither time nor inclination for transitory things; lodgery in all its phases, human honors, aggrandizement, promotion, pomp, and pageantry having evanesced far away; so dead that

No desire shall rise,  
To pass for good, or great, or wise,  
In any but my Savior's eyes.

Now we reach another interim of a thousand cubits, giving vast opportunities of spiritual culture, growth, and development, moving out farther, and exploring more thoroughly the flowery landscapes, sparkling rivers, and fruit-bearing mountains of Beulah Land; when we again find ourselves dipping our feet into those holy waters. Behold they have become a limpid river up to the loins; enforcing the beautiful lesson, that as we progress in the Pentecostal experience, we reach the point where the heavenly enthusiasm possesses our entire being, and, lost to transitory things, we wave out on our banner, "You may have all the world; give me Jesus." As the loins are the location of strength, the impressive signification of our experience at this stage is the ostensible fact that we truly serve God with all the powers of soul, mind, body, finances, influences at home and abroad, on the land and on the sea, with Samsonian energy, pressing the battle for God and souls, heaven and eternal glory.

Now we enter another period measured by a thousand cubits, during which grand opportunities of Biblical study, eleemosynary enterprises, and a diversity of generous philanthropy in the home lands, and especially in the missionary fields, afford ample facilities of grace culture, intellectual illumination, broad benefactions, going down deeper into God than ever before; all grandly conducive to experimental enlargement, in the good providence of God, become our felicitous enthusiasm.

Now we're again in the happy leadership of the blessed Holy Spirit, permitted to reach the holy waters again. Behold they are now a grand swelling river overflowing its banks, rolling on the booming tide, so deep and strong that no human being can wade through.



Then what shall I do? Wade in over your head as quickly as possible, and do not be afraid of drowning. It is impossible to drown in the Dead Sea, as the buoyancy of the waters will always keep you on the surface and enable you to float *ad libitum*. So if you are dead, you 'll be so light that you will always float on these holy waters. Sea floaters pronounce it most delightful lying on the back, with limbs perfectly relaxed, face turned heavenward, eyes contemplating the stars, floating along; meanwhile the delicious wave dispenses the kiss of love to your cheek.

So now you've reached a glorious climax in the Pentecostal experience, where, in the utter abandonment of all earthly cares, dead to transitory things, you rest in perfect peace on the swelling bosom of God's providence and grace, floating on the ocean of His boundless redeeming love, which has neither bank nor bottom. Early in the organization of the first Holiness camp-meeting in the great South, at Scottsville, Texas, while standing before the multitude with my open Greek Testament, translating and expounding the wonderful works of the Lord, an elderly, robust man walks into my presence. The Holy Spirit imparting the gift of discernment, I was enabled to read him like Greek. Hailing him welcome to the Lord's battlefield, and claiming for him a double portion of the Spirit, I bid him: "Feel at home; you're among your brothers and sisters in the Lord." As I read in his countenance, he had a glorious experience of regeneration, but was entirely ignorant of sanctification, the grand theme of that camp-meeting. The solution of his coming among us was the fact that the preachers of the Louisiana Conference did not believe in the second blessing; and as this man, Brother Parvin, was the great revivalist and

celebrated camp-meeting man of the State, with a mouth like an alligator and a voice like a lion, he was confidently believed to be ahead of the holiness people in spiritual experience; and as this was the first Holiness camp-meeting pitched in the great Southland, and looked upon as an intruder upon their peaceful dominions, bringing in what they had long heard of under the cognomen of "Northern fanaticism," to disturb and break up the Churches, therefore they entered into a conspiracy against it, and sent "old Parvin" to upset it, as they verily believed he had more religion than any of those holiness cranks, and that he could put the whole thing into eclipse. All this he confessed before he left the ground, and said that they told him to ask God to give him grace to be true amid the trials he would meet, assuring him that he would be discounted and snubbed because he did not profess the second blessing. In this they were egregiously disappointed. I read him like a book, and saw that while he had no sanctification, which at that time was a very rare grace, yet that he enjoyed a very high state of regeneration. The meeting was moving forward like a cyclone of fire, carrying everything before it; the altar crammed and piled, responsive to every invitation; multitudes seeking regeneration, as well as a large number constantly crying to God to sanctify them. I kept my eye on Brother Parvin, hunted up a man under deep conviction at the altar seeking conversion, and put the old hero in charge of him, who soon had him up and shouting uproariously; then I gave him another job, and another, and kept him employed, not letting him come in contact with those seeking sanctification lest it might perplex him. Consequently old Parvin was in his glory, and said he never had enjoyed a revival so much nor been so highly ap-

preciated, as it was the very opposite of what he expected, pursuant to the warning of his Conference brethren, who told him that we would have no use for him, because he did not profess the "second blessing." Having arrived on Tuesday, Friday afternoon seeking a private interview with me in the preachers' tent, meanwhile a swelling testimony-meeting, which was a novelty, curiosity, and of wonderful interest at that early day of the movement, was rolling like a heavenly tide, he looked me in the face, and said: "Brother Godbey, I came here honestly believing that I had it all, and having no sympathy for this second blessing teaching. I have wonderfully enjoyed the meeting, and feel perfectly at home among you people, much to my own surprise. Yet, after much prayer for God to give me light, I have just about come to the conclusion, that, after all, you second blessing people actually have something that 'old Parvin' knows nothing about." I responded: "My dear brother, I see that the Holy Spirit is leading you. I prefer to give you no advice, but leave you in His hands, as I know He makes no mistakes." Then he went to Brother Jarrell, of Georgia, then in the same tent, but now in glory, and said the same thing to him. He said to him: "Run over into the auditorium, elbow your way into that crowd, stand on a bench, and with a loud voice say to all those people just what you've said to me and Brother Godbey." No sooner has he heard the advice of the fire-baptized preacher than he jumps and runs with all his might, pressing his way through the spell-bound multitude, till in a good hearing distance, standing on a bench waving his hand for attention, he proceeds to tell them what he had told me and Jarrell. No sooner have the utterances escaped his lips than a hundred voices roar: "Down in the sawdust,

Brother Parvin!" "Down in the sawdust, Brother Parvin!" reverberates from all parts of the multitude. Without another word he tumbles down and wallows in the sawdust, crying to God to sanctify him all that afternoon and night and the day following, like Jacob wrestling and importunately crying, "I will not let thee go until Thou bless me." Saturday night I leave him there and go away a half a mile to my lodging in the lonely shanty in the cotton-field for privacy. At four o'clock Sunday morning I was awakened by "old Parvin's" roar, the Spirit helping me to recognize his voice. Going to sleep again and taking a little more much-needed rest, rising in due time I hastened to my nine o'clock Bible-reading. On arrival the most conspicuous man on the camp-ground is Brother Parvin, up flat-footed, his great mouth wide open, and his lion voice roaring out the triumphant shout of victory, in the continuous and loud acclaim: "Glory to God! I have struck an ocean without bank or bottom." You see his testimony was in harmony with Ezekiel's vision of the holy waters, so deep and wide that no one could pass over them, and the only chance was to float in them. Now, reader, have you this floating experience? Are you actually in the enjoyment of perfect rest, floating along on the swelling bosom of God's infallible providence and glorious grace?

This is the sweetest privilege this side of heaven. Be sure that you enter in. Do not run into fanaticism and let Satan persuade you that you have nothing because you have not reached the floating experience. That sanctification is the ultimatum of all progress, is one of the devil's silly lies. It is really the beginning of true progress, which shall not only continue through this life, but all eternity. You see from this Scripture

to which Jesus refers, by way of expounding the Pentecostal experience, that you do not reach it all at once. Your Pentecost will be progressive. The negative side of a sanctified experience is instantaneous and complete, responsive to your faith when you enter the cleansing fountain and get all inbred corruption washed away. That is definite and complete. Not so with the positive side, in which you receive the Holy Ghost, when Jesus baptizes you with the Holy Ghost and fire. Do not think you can exhaust God. As you grow in grace, you become more and more capacious of God and heavenly things. When you enter these holy waters only ankle deep, you are as truly in the Pentecostal experience as when you are floating in this ocean without bank or bottom. We gave you the twelve verses, that you might study them specially in connection with this glorious Pentecostal experience. I have made two tours to Jerusalem and through the Holy Land. The Temple stands on Mt. Moriah, looking eastward. Only about a dozen miles east of Jerusalem, the Wilderness of Judea sets in, a dreary desert, with but few inhabitants for the lack of rain. It becomes drier and more desolate as we proceed eastwardly, till we reach the Dead Sea, which is the most desolate place on the earth, as no animal of any kind can live in those waters, so copiously impregnated with chemical poisons. That sea is the lowest spot on the earth, being 1,500 feet below the Mediterranean and the watery world. Hence it is the most vivid symbol of spiritual desolation in all the earth. Go on with Ezekiel's wonderful vision of the holy waters, and you find that as they roll on, they roll on toward the rising sun and reach the Wilderness of Judea, transforming those bleak and desolate wastes and dreary deserts into fruitful fields, prolific orchards, and blooming gardens,



getting richer, brighter, and more flourishing as the waters roll on, dispensing the needed irrigation and life to everything they meet. Finally these holy waters flow down into the Dead Sea. The result is, those poisonous waters, in which not only no fish, but not even frogs, turtles, and lizzards, can live, are immediately healed, and abound in fishes of great diversity and magnitude. O, what a change! At present on all the coast of that sea, four hundred miles, you see not a superstructure of human art, save the wigwam of the Bedouin Arab traveling through, that he may rob the pilgrims who ever and anon wander there from all parts of Christendom to see the signal judgments of the Almighty against Sodom and Gomorrah, which once there flourished and stood at the front of the world. Now in the spectrum of these wonderful latter-day prophecies we see populous cities, thriving towns, and stirring villages hugging that sea on all sides and dotting the now desolate shore. Meanwhile we see thousands of boats plowing its cerulean billows in all directions, carrying the commerce and hauling out these innumerable nice and large fishes and sending them to the markets of the world.

Lord, help us to learn the lesson revealed by Thy prophet, and destined to be verified in these latter days! I certify to you, as an eyewitness, the Vale of Siddim in the days of Lot, and the garden-spot of the earth, is now without an inhabitant, because the destruction of Sodom and Gomorrah marks the epoch from which the rains ceased in that land. But you see these holy waters are going to restore the rains and all the long-lost prosperity of that eventful country, causing land and sea to teem with life and prosperity. While I do believe that this vision will be fulfilled literally during the millenium, my great interest in this writing is to encourage

and on all sides expedite its spiritual fulfillment. The Dead Sea and the surrounding desert, all symbolize the hell dens which curse the world at the present day, sending millions to the bottomless pit. The immortal honor, the glorious enterprise, the happy privilege, the bounding aspiration, and the burning enthusiasm of the Church is the salvation of the world, from which you clearly see the highest and really the only qualification is this Pentecostal experience. With it you are more than a match for Satan, the hosts of hell, and the powers of earth. Without it you are like Samson shorn of his locks, subjugated by his enemies, and grinding in the mills of Dagon. So hurry up to get the Pentecostal experience, that you may command your greatest efficiency for the salvation of the world. You may do some good in easy places without this experience, but destined to prove an utter failure amid the dismal hell dens where the world, the flesh, and the devil stand in solid phalanx, panoplied with all the artillery of the pandemonium.

“For you’ve not come to the mountain that can be touched, and that burns with fire, and to darkness and blackness and tornado and the sound of the trumpet and the voice of words, which those having heard requested that the words should not be spoken unto them; for they could not bear that which was spoken; and if a wild beast may touch the mountain, it shall be pierced through with a dart; and so fearful was the sight that Moses said, I do fear and tremble.” (Heb. xii, 18-20.) I believe with the abler critics that Apollos was the author of this epistle. Its human authorship, however, is a matter of no interest to us, as it is veritably the inspired Word of God. Here we have a terse and abbreviated history of the notable and wonderful

things which took place on Mount Sinai in Arabia when God descended amid the deafening roar of thunders, the flashing of lightning, and the utterances of his voice in those awful thunders, the mountain wrapped in darkness black as midnight, the earth trembling and quaking, the people all weeping and moaning over their sins, panic-stricken amid the appalling realization of Jehovah's awful presence, pleading with Moses to intercede for them, as they were all seized with a dismal nightmare, feeling that the righteous judgments of the Almighty have overtaken them. Even Moses, the only man in all the earth who might dare to stand in the presence of the great Jehovah, says, "I do exceedingly fear and tremble." These are not merely matters of bygone generations, only bearing down to us a historic interest. They are as real to us and our contemporaries as to Israel in the days of Moses. If you have never had your Sinai, you are incompetent to go to Calvary and abide at Pentecost. Nowadays the popular pulpit throws contempt and burlesque on the hell-scare. This is deplorable. The people who have never had the hell-scare are in awful danger of hell fire. We should preach the Sinai Gospel till the hell scare comes on all of the wicked, as if the angel of doom had come down and was blowing his mighty trumpet and the dead were all rising. It is only Satan's fool who is not afraid of hell. It is the province of the Sinai Gospel to pursue the sinner with thunder, lightning, and earthquake till panic seizes him and he flies for mercy. In his dismal fright he runs to Calvary. There, looking up, he sees a Man dying, who fixes on him His dying eyes, and seems to say, "Your sins nailed Me to this cruel cross." He looks again, and says: "I freely forgive. My blood is for thy ransom paid. I

die that thou mayest live." Then the burden breaks loose and rolls away, and the soul, light and elastic, leaps for joy. Soon a voice rings down from heaven, "Tarry ye at Jerusalem till ye are endued with power from on high." Millions are dying. God wants to sanctify you that you may live with Him forever in heaven. He also wants to sanctify you, that you may go to save others.

This entire Epistle to the Hebrews is on Christian perfection, culminating in the Pentecostal experience, and deduced as a logical sequence of the High Priesthood of Christ—a line of argument peculiar to this epistle, and unlike the Pauline, all of which deduce a similar argument and arrive at the same conclusion, evolving the *rationale* out of the Abrahamic covenant. "But you have come to Mount Zion, to the city of the living God, the heavenly Jerusalem, to myriads of angels, to the whole assembly and to the Church of the firstborn, having been written in heaven, and to God the Judge of all, and to the spirits of justified men, having been made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling which speaketh better things than the blood of Abel." (Heb. xii, 22-24.)

In the fervent appeal of the inspired writer to these Palestinian Christians, his own kindred, whom he is doing his best to lead progressively away from Judaism into Christianity, here you see he holds up as the climacteric privilege the Pentecostal experience. Though the people were all on Mount Zion when the Spirit fell on them, you see here the incontestable fact revealed that Zion and Jerusalem both have their glorious antitypes in heaven.

Therefore the Pentecostal experience in which our

religion all becomes a glorious spirituality, types, shadows, and symbols, having all been fulfilled in the bleeding Christ on the cross and the blessed Comforter, who descended on the day of Pentecost, so that henceforth the old ecclesiastical and materialistic phases of religion are eliminated, being gloriously superseded by the interceding Savior in heaven and the Holy Comforter dwelling in the heart. Therefore, in the Pentecostal experience, we actually dwell in the heavenly Jerusalem, and hold membership in the Church of the First-born, written in heaven, and enjoy fellowship with the spirits of the justified people who have been made perfect. And to Jesus the Mediator of the new covenant, and to the blood of sprinkling, which speaks a better thing than the blood of Abel. The reason why the blood of sprinkling which Jesus shed on the cross of Calvary speaks a better thing than the blood of Abel is because, when Cain murdered Abel, his blood cried to God for vengeance; whereas the blood which Jesus shed for a guilty world cries to God for mercy. See that you do not reject the One speaking; for if they escape not having rejected the one delivering oracles upon earth, how much more shall we not escape who turn away from the One who is from heaven, whose voice then shook the earth, but now He has promised, saying, "Still once more I will not only shake earth, but heaven." But still once more He would show the removal of the things shaken as if having been created in order that the things unshaken might remain.

Apollos here shows up the great work of entire sanctification in the removal of everything out of the spiritual organism which belongs to the old creation, having fallen in Adam, vividly enforcing the stupendous



facts of this grand experience by contrast with the memorable transactions of Sinai, when God actually came down from heaven in the thick darkness, revealing His august majesty and the inviolability of His law, and the awful certainty of swift retribution by thunders, lightnings, and earthquakes; also reminding the people how certain death supervened on disobedience to Moses, assuring us of the vastly more heinous condemnation imminent from disobedience to Christ, who is so infinitely superior to Moses the mediator of the old covenant. Therefore the Pentecostal experience, characterized by the mighty rushing wind and falling fire, is as much superior to that of Sinai as Christ is to Moses. Therefore, receiving an unshaken kingdom, let us have grace through which we may worship God acceptably, with reverence and godly fear; for our God is indeed a consuming fire. (Heb. xii, 18-29.)

Here we see revealed, characterizing the Pentecostal experience, a wonderful shaking and a tremendous commotion, illustrated by the wonderful transactions of Sinai, ultimating in the elimination of all the detritus of the old fallen creation out of the human spirit, leaving nothing but the new creation, which is wrought in the heart by the Holy Spirit, shining in all the brightness, splendor, and beauty of the glorious Sun of righteousness. This heavenly superstructure is imperturbable forever and literal proof against all the battering-rams of the violated law, from the simple fact that the Pentecostal experience wrought by the Holy Ghost has taken away everything that can be shaken or moved, eliminating all the débris of fallen nature, leaving nothing but the new creature, who is not made after the law of carnal commandment, but after the power of an endless life. (Heb. vii, 16.) Then .

Apollos pertinently exhorts us to worship God acceptably with reverence and godly fear, assuring us that He is a "consuming fire." This is the fire of the Pentecostal experience, which burns "up the chaff," and all other phases of inbred sin. This Hebrew epistle was written to lead the Palestinian Christians out of the Mosaic into the Pentecostal dispensation.

As the presence of God was characterized by smoke and fire at Sinai, accompanied by an awful tempest, so did the mighty rushing wind and the falling fire characterize the great Pentecostal revival, in which the reception of the Holy Ghost, who is none other than very and eternal God, constitutes the climax of that wonderful experience. Such was the awful manifestations of God at Sinai that the people retreated away with a fright. That same God, now that Jesus has bled and died, perfectly satisfying the violated law, condescends to come down and take up his abode in the hearts of his children, at the same time burning out all the residuum of the carnal mind, which follows as the normal sequence, because "He is a consuming fire." Whereas hell fire burns the soul itself with the flames of endless perdition, the fire of the Holy Ghost burns nothing but sin, thus consuming and removing all soul ailments, leaving the human spirit pure, spotless, and unincumbered by anything impedimental to its eternal inundation with the sweet grace and perfect love of God, to abide forever, giving the recipient a delectable heaven in which to go to heaven.

"And when the day of Pentecost was fully come, they were all of one accord in the same place. And suddenly there was a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting, and there appeared unto them divided

tongues as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost, and they began to speak with other tongues as the Spirit gave them utterance." (Acts ii, 1-4.)

"And it shall come to pass in the last days, says God, I will pour out of My Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. Truly, I will pour out of My Spirit on My servants and My handmaidens in those days, and they shall prophesy. And I will give wonders in the heaven above and miracles upon the earth beneath, blood and fire and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before the great day of the Lord shall come. And it shall come to pass that every one that may call on the name of the Lord shall be saved." (Acts ii, 17-21.)

Here we find from Peter's exposition that the miracles on the day of Pentecost were really the beginning of those stupendous wonders and mighty works destined to characterize our Lord's second coming. He certified the gracious possibility for the generation then living to witness the great and notable day of His return to the earth and His coronation in the succession of David on the throne of the world. The postponement of His return has resulted from the delinquency of the Church in the evangelization of all nations under the commission. (Matt. xxviii, 19.) There was a wonderful manifestation of the supernatural at Sinai, utilizing the elements of wind and fire. We find a striking similitude on the day of Pentecost, when the scene was inaugurated with the phenomenon of a rushing mighty wind, which filled all the house, immediately followed by the descension of

fire in the form of cloven tongues—*i. e.*, split in twain—really exhibiting two tongues, both flames of fire, preparatory to the preaching of the everlasting gospel to all the ends of the earth, as that gospel is all fire. So we need two tongues: the one to preach hell fire to sinners, to bring them to repentance, and the other heavenly fire to Christians, to sanctify them. Consequently the true preaching of the gospel is an everlasting shout of fire. No wonder the Lord says, “He makes His ministers a flame of fire.” (Heb. i, 7.)

It is pertinent to remember that this is the only definition of a gospel preacher found in all the Bible. When we consider this fact we can never fear an undue emphasis laid on the fire. Whereas at Sinai the smoke, fire, lightning, and earthquake were real and literal, as that was the symbolic dispensation, here we find no evidence that there was an actual storm of wind, or that literal fire did fall on them. These phenomena were perpetuated down from Sinai, symbolizing the real work of the Spirit, thus accommodating the human senses and enforcing the great fact of the real presence of the Holy Ghost. These great powers of nature, both at Sinai and Zion, were the real manifestations of the Divine presence. As we can not comprehend the Almighty, He has manifested Himself to us in the great powers which control the material world: wind, water, fire, and oil, the three former all characterized by purification and power, and the latter by its sanitary and lubricatory efficiency. The power of the wind in the irresistible cyclone; fire, as it wraps a great city in an ocean of flame; and water, enveloping the globe in a sweeping, devouring deluge,—all grandly and sublimely reveal the power of the Almighty, while oil represents Him as a Healer and a Lubricator of our

spiritual machinery, making us like Samson's foxes, running to the ends of the earth, and sweeping Satan's kingdom from the globe. These grand and unmistakable symbols of the Holy Ghost constantly manifest in all the material world reveal to us His miraculous efficiency in the execution of the wonderful plan of salvation.

After Christ came and satisfied fully and eternally all the demands of the violated law, even blockading hell with His own crucified body, thus eternally sweeping every difficulty from the field, and absolutely bankrupting the pandemonium, He sends the Holy Ghost down from heaven, accompanied by the omnipotent manifestations of Sinai, not revelatory of the appalling retributions of the violated law, but the illimitable omnipotence of God in the destruction of the sin principle from the face of the earth and the extermination of evil from the human organism. Thus the grand and glorious Pentecostal experience revealed by these great potential agents of the material world—water, wind, and fire—and illustrated by the same in their illimitable potentiality, elucidated and defined by the same in the boundless versatility of the infinite variety of human experiences, here unitedly revealed the boundless and inexhaustible resources of the redemptive scheme. As the memory of Israel could never forfeit nor grow oblivious to the scenes of Sinai, so the holy waters of Ezekiel, certified by our Savior to elucidate the Pentecostal experience in His wonderful coming after the similitude of a storm on the day of Pentecost, and the visible tongues of flaming fire which rested on the heads of the one hundred and twenty, are confirmations of the absolute and illimitable omnipotence of this glorious and culminating sanctifying power re-



ceived by the actual incoming of the Almighty into the heart, with demonstrations and confirmations transcending all the ingenuity of skepticism and infidelity, thus utterly and eternally begging all the machinations of men and devils. Have you the Pentecostal experience? You see it is illustrated by water, wind, and fire. You certainly can harmonize some one of these thrillingly significant symbols with your own experience. They all really mean the same gracious state. We must not dictate to the Holy Ghost, nor limit the Almighty. Let Him manage us in His own way. Therefore rest assured that if you have the Pentecostal experience it will find its verification somewhere in this grand and beautiful symbolism. Justification brings us into the kingdom of peace, sanctification into the kingdom of power. So when you enter the sanctified experience, your life at once becomes eventful. Look out for storms, floods, and fire. Meanwhile beware of Satan's intrigues, lest he persuade you to cast away your confidence in God. Of course you understand that the rushing mighty wind, the tongues of fire, and the holy waters are all blessed spiritual realities, thus the Holy Spirit in signal mercy instructing our ignorance by these mighty potential agents in the material world.

Peter assures us (Acts xv, 9) that on that occasion their hearts were all purified by faith. You must remember the windy storm and fiery baptism came at the expiration of ten days' constant prayer. Mary, the sister of Lazarus, and Bartholomew, who is Nathanael, had doubtless enjoyed the sanctified experience, like the patriarchs and prophets under the old dispensation, as the former sat at the feet of Jesus, utterly oblivious to all transitory things, beautifully exhibiting that

soul-rest which sanctification alone can give; and to the latter Jesus on sight had said, "Thou art an Israelite indeed in whom there is no guile." I trow these were utilized by the Spirit as proper helpers to lead the one hundred and eighteen by way of entire consecration and sanctifying faith into the cleansing fountain. I trow that ten days' prayer-meeting had become really eventful, as they confessed and cried to God for help to get all on the altar, and awaited the gift of appropriative faith in the apprehension of the glorious atonement, which they had so recently witnessed in the flowing blood of their triumphant Master, so vividly and constantly remembering His promise to give them the Holy Ghost and endue them with power from on high. Doubtless there had been quite a sensational time among them, as one by one they walked out on the promises and dared to trust the cleansing blood for the complete expurgation and eradication of inbred sin out of the heart. I trow John was one of the first to venture out, and presume Thomas perhaps last of all, Peter, despite his native heroism, having an awful conflict with his own conscience because of the cruel memory that lie had denied his Lord. Presumptively those women moved out on the promises somewhat in the van of the one hundred and twenty. We find at the time of the sudden descension of the Spirit in the manifestation of the storm and the fire, that they had gotten up from their prolix and importunate prayers, and were sitting before God and looking up for the blessing, doubtless listening to telegrams from the bright upper world, admonishing them of His speedy coming. You see the attitude of the ungodly rabble, as here they thought they were drunk, and consequently were ready to join with the high priests and civil authorities

in a vain attempt to stop the whole affair. You know how signally they failed. They have been running on the same fruitless enterprise ever since; and always will till the Lord returns in His glory, arrests the devil, takes him off the world, locks him up in hell, and girdles the globe with the millennial theocracy.

## CHAPTER IV.

### TRANSFIGURATION GOSPEL.

MATT. xvii tells us about the transfiguration of our Savior on the mountain, when He shone with the splendor and the glory, eclipsing mortal vision, and, Mark says, a whiteness such as no fuller on earth can possibly exhibit. This was a glorious prelude of the heavenly state upon which He was to enter so speedily. Moses and Elijah also appeared with Him, conversing about the wonderful atonement He was going soon to consummate on Calvary. Moses was more than a prophet. He was the mediator of the old covenant and the legislator of God to the human race, while Elijah was the greatest of the prophets, and, consequently, the representative of all the prophets. Hence the pertinency of these two conspicuous persons to appear along with Christ in this important transaction of His earthly ministry. They unitedly represent all the glorified saints of all ages: Moses all of those glorified through the resurrection, and Elijah all of those glorified through the translation. Enoch and Elijah, and as the Christian fathers—Irenæus, Justin Martyr, and others of the early centuries—and John Wesley at a later date, all believed that the Apostle John was translated to heaven without seeing death. We know not how many others have gone the same way, as it does not necessarily follow that they are to leave

living witnesses of their translation. The record favors the conclusion that Enoch was translated unseen by mortal eyes, and Elijah endeavored to get away alone, but Elisha would pursue him whithersoever he went, having been warned of his impending removal by the prophets. The record says that Moses and Elijah retired away during the transfiguration scene, leaving Jesus alone with Peter, James, and John, this departure signifying the surrender of their delegated and expiring authority with the evanescence of the dispensation of the law and the prophets. This transfiguration clearly reveals the destiny of all the saints of all ages: those living on the earth when the Lord comes for His Bride by the translation, and those who sleep in their graves through the resurrection. When we consider the certainty of our Lord's return to the earth and the liability of His appearing at any moment, and the glorious reality that all of His saints will be transfigured, the incessant contemplation and anticipation of this glory becomes a most absorbing theme and perhaps the grandest of all incentives to a holiness experience.

It is an incontrovertible fact, overwhelmingly revealed in the precious Word, that the saints are all to be transfigured, while entire sanctification is beyond the possibility of doubt and disputation the great qualification for that translation. We may lack many things and still find our place in the Bridehood of Christ if we are truly sanctified wholly, whereas the greatest learning, most liberal culture, most refined sensibilities, brilliant talents, rarest gifts, and broadest philanthropy can never secure to us a place in the Bridehood, unless we are really emptied of sin and filled with the Holy Spirit. Consequently entire sanctifica-



tion and the certain coming of the Lord constitute the grandest of all incentives to a constant readiness for the transfiguration.

While the gospel of Sinai is God's elect truth for the conviction of sinners, that of Calvary for the conversion of penitents, that of Pentecost for the sanctification of believers, the gospel of the transfiguration is God's inspiring theme for the edification and encouragement of the saints, than which there is no other so potent. Hence the pertinency of holding the great and absorbing revealed truth of the transfiguration constantly before the minds of the sanctified.

"Look out, watch, and pray; for ye know not when the time is. As a man going away, having left his own house, and having given authority to his own servants, and to each one his work, and commanded the porter that he should watch. Watch therefore; for ye know not when the Lord of the house is coming, whether late or at midnight, or at the crowing of the cock, or in the morning, lest having come suddenly he may find you sleeping. And what I say to you, I say to all, Watch." (Mark xiii, 33-37.)

In this stirring, specific, and fervent exhortation of our Lord to be on the constant outlook and watching for Him, the appeal is to His own servants—*i. e.*, His true people, in contradistinction to the giddy, unbelieving, and disobedient world—especially does He charge the porter, who is the pastor of a Church or the leader of a band, or any other person invested with the oversight of His people. He here emphatically specifies all of the hours when people are likely to be asleep—*i. e.*, the long hours of the evening: nine o'clock and after, midnight, the small hours of the morning, the crowing of the cock, and the day-dawn, including all the time

when people are likely to be asleep—involving the clear and unequivocal hypothesis of no slumber whatever, but constant vigilance, incessant looking for His return. Hence the pertinency of preachers, leaders, Christian workers, and the Lord's true people on all lines and under all circumstances constantly reminding all to stay on their watch-towers night and day, looking out for our Lord's return, keeping in constant readiness for the transfiguration, which is certainly the happy lot of all His saints when He returns. When we consider the wickedness of the world, inundating the earth on all sides, and Satan's chloroform filling the air, superinducing sleep and rendering it really difficult for the Lord's pilgrims to resist these stupefying, somnifying, and paralyzing influences, we are not astonished at this burning valedictory exhortation of our Lord to all of His saints to strive incessantly against these sleep-inducing influences of the enemy, with which we must come in contact till this mortal puts on immortality.

"But take heed to yourselves, lest your hearts may be burdened with luxury and drunkenness and worldly cares, and that day may come upon you unawares like a lasso; for it will come upon all those who are sitting down upon the face of the whole earth. But watch, praying all the time, in order that you may be able to escape all of these things which are about to come to pass, and stand before the Son of man." Here our Lord warns us against the liability of yielding to the temptations to eat and drink, and to encumber ourselves with worldly cares, exhorting us to live abstemiously and hygienically, and disencumbered of the cares appertaining to this life.

We especially in this great new world of rich soil

and teeming prosperity and thriving industries are under constant temptation to yield to the trend of the age, which is to gluttony and drunkenness. The truth is, the American people are a great nation of gluttons and drunkards. While there is some little awakening in reference to the latter, there is a universal sleep appertaining to the former, oblivious to the fact that the Bible catalogues the gluttons right along with the drunkards, putting them under the same condemnation. It is high time for the Lord's people to heed this warning, and wake up and give the trumpet no uncertain sound. Excessive eating and drinking are seriously impedimental to intellectual culture and energy, and especially deleterious and antagonistical to spirituality, abstinence being a necessary concomitant of prevailing prayer. Holiness people should everywhere wake up on this subject and give the Christian world, not only the Lord's precept, but their own example. Without the restrictions of wisdom and hygiene we can not be at our best efficiency for God, as excessive eating and drinking conduce to despiritualize us, giving the animal and physical nature the pre-eminence over the intellectual and spiritual. If we would judiciously heed this warning of our ascended Lord, and keep our bodies in due and constant subordination to our better-informed judgment, living hygienically and abstemiously for Christ's sake, thus economizing much of the Lord's money for the evangelization of the poor heathens and for the illumination of the dark places of the earth and the benediction of humanity, at the same time keeping ourselves in the brightest and clearest spiritual apprehension of the great fact that our Lord is liable to appear any moment, and with indefatigable perseverance, administering these warnings, thus keeping the

Lord's people in constant readiness to respond to the trumpet-call: "Behold, the Bridegroom cometh! Go ye out to meet Him." Here our Savior says that that great and notable day will come "like a lasso upon all those sitting down upon the face of the whole earth," thus contradistinguishing the people of the world from the saints who are on the outlook; the former sitting down in their easy-chairs, careless and unconcerned, and congratulating themselves that all is well, and the world is going to stand forever in the present run of things, with ever-increasing prosperity. In this attitude of abandonment to worldly cares and carnal security that day will come on them like the lasso tossed up by the robber and dropping suddenly over the head of the traveler, tightening round his body, while the other end is held by the swift horse dashing off at sweeping gallop, prostrating and dragging the traveler to death, till the dismounting robber can consummate his work of spoliation. Vividly contrastively with the wicked world and the fallen Church, sitting down, tranquil and unconcerned, in the easy-chair of carnal security, till the lasso of judgment drops on them, is the Bride of Christ, robed and ready, waiting and watching, lamps trimmed and brightly burning, loins girded, staff in hand, and ready for the journey up the shining celestial way, tripping over the starry pavements, and sweeping into the New Jerusalem. (Luke xii, 35.) "Let your loins stand girded about, and your lamps burning, and you like men waiting for their Lord, when he may rise up from the wedding festival, in order that, he having come and knocked, they may immediately open to Him." The sumptuous marriage feast of our Lord and His Bride is always going on in the Father's mansion. Here we have an allusion to His

leaving the heavenly festivities, in order to come down and receive His Bride, who is constantly on her watch and ready to open the door and greet him, "welcome." (V. 37.)

"Happy are those servants whom the Lord, having come, shall find watching. Truly, I say unto you that He will gird Himself, and have them sit down, and having come to their side, will minister unto them." Here we have the last reminiscence of our Lord's humiliation manifested in the servile attitude which He assumes at the marriage supper, when all the members of His royal Bridehood will be gathered in the Father's mansion, saluted and welcomed by countless millions of angels, archangels, cherubim, and seraphim, our glorious Savior, Prophet, Priest, and King will, as here described, lead the way in the table service, thus giving to the celestial universe there represented this grand manifestation of his humiliation, down from the shining seats of glory to redeem a lost and guilty world. A summary of the great facts of our Lord's peregrination away to heaven, His reception of a kingdom, and triumphant return to earth, the rewards He will dispense to His servants when the awful doom of the ungodly world and fallen Church in the ensuing tribulations, destined to deluge the earth with blood and heap it with mountains of the slain, subsequently to the rapture of the saints, is beautifully, clearly, conclusively, and irrefutably set forth in our Lord's Parable of the Nobleman, which He delivered to the multitude in front of the house of Zaccheus at Jericho on Saturday evening immediately preceding His crucifixion. (Luke xix, 11-27.)

As you read this you will see and realize the utter impossibility of any other solution than the simple fact



of our Lord's departure out of this world, when He ascended up to heaven from Mount Olivet, His reception of a kingdom there, and His return to the earth to reign, this kingdom assuredly being none other than the glorious millennial theocracy.

"Then two shall be in the field, the one is taken, and the one is left; two women are grinding at the mill, the one is taken, and the one is left." This is a simple and unmistakable reference to the rapture of the saints, who, in their diversified employments, are mixed up with the people of this world, who will have no part in the glorious transfiguration. (Matt. xxiv, 40.) "Watch therefore, because you do not know on what day your Lord is coming. But know this, that if the landlord had known at what hour the thief is coming he would have watched and not suffered that his house should have been broken into." (Vv. 42, 43.) Here, in connection with our Lord's emphatic commandment to His people to watch, we have a positive affirmation of terrible calamities coming on the unwatchful. (V. 44.) "Therefore indeed be ye ready, because you know not at what hour the Son of man is coming. Who, then, is the faithful and wise servant, whom the lord appointed over the household to give unto them their food in season?"

O my brother, the Lord has appointed you over His household to minister unto them the necessary spiritual pabulum. Now what is the food which the Lord's people need to have them ready to meet Him with a shout when He comes? That food consists of two great, vital, and indispensable truths. The one is spiritual regeneration, followed by entire sanctification, consummated by the baptism of the Holy Ghost and fire, which qualifies you to meet the Lord; and the other is the

great truth which our Lord repeated over and over, emphasizing it again and again; and that is His return to the earth on the throne of His glory, to reign forever, in view of which He so frequently exhorts His people to be on the outlook, never under any circumstances relaxing their vigilance. So holiness to the Lord and the return of Jesus constitute the two great lines of spiritual pabulum which the faithful minister must copiously and incessantly dispense to his people. (V. 46.)

“Happy is that servant whom his lord, having come, shall find so doing.” O what an incentive to constantly preach holiness and the coming of the Lord! as the one is the qualification and the other the inspiration to meet Him when He comes. You surely want to be that servant whom Jesus pronounces happy at His coming. (V. 47.) “Truly I say unto you that He will appoint him over all his possessions.” You know it is distinctly revealed (Rev. xx, 6, and elsewhere) that our Savior is going to rule the world during the millennium through the instrumentality of the members of the Bridehood. We all want the best place we can get in that glorious kingdom; therefore, if you want an appointment to rule ten cities (Luke xix, 17), or five cities (v. 19), look out and be sure that you are personally and experimentally all right on entire sanctification and the coming of the Lord, and that on these grand truths you give to others no uncertain sound when you blow the good old gospel trumpet. (V. 48.) “But if that wicked servant may say in his heart, My lord delayeth his coming, and may begin to smite his fellow-servants, and eat and drink with the drunken, the lord of that servant will come in a day in which he does

not anticipate, and in an hour he does not know, and will cut him off and appoint him his part with hypocrites. There shall be weeping and gnashing of teeth."

The reason why we have the statement, "The Lord of that servant," is because the case in hand is antithetical to that of the good servant whom the Lord, when He comes in His glory, will find faithful at his post, dispensing to the members of the Lord's household committed to his care the appropriate food in its season—*i. e.*, preaching entire sanctification and the return of Jesus to the world—consequently receiving at the hands of his Lord the exalted appointment over all His possessions, while the one contrastively denominated "the wicked servant" is veritably another preacher in charge who infelicitously holds to the opposite view, and consequently is not looking for the Lord. On the contrary, instead of preaching to his people the near coming of the Lord, he is preaching His delay, speculating and inculcating the popular dogma of many pulpits this day, that the world is in the morning, and the return of Jesus is not nigh, verifying 2 Pet. iii, 3: "Mockers, scoffing, will go forth in the last days, walking according to their own lusts, and saying, Where is the promise of His coming? For after the fathers fell asleep, all things remain as from the beginning of creation." We live amid the superabounding fulfillment of this prophecy. That the age of miracles is past and the coming of the Lord afar off now rings out from many pulpits. This character is a popular preacher, ignoring the supernaturals which really constitute the divinity of every gospel message, and soothing the guilty consciences of his people, lulling them to sleep in carnal security, denouncing every one who may

chance to deliver a warning message in reference to their ungodly lives and the alarming realities of the Lord's near coming.

Now we see them meanwhile rocking the millionaires in the cradle of a carnal, superficial gospel, and feeding them on the counterfeit condolences of science, literature, history, poetry, and eloquence, covering the faithful heralds of experimental holiness and the glorious culminating victories of the saints in the transfiguration with burlesque and ridicule, denouncing the grand supernaturalisms of a holy experience as fanaticism, crankism, and incompatible with the high state of intellectual culture which is the boasted encomium of the popular clergy and the magnates who occupy the front pews, hold the offices, and constitute the rank and file of the select membership who have been attracted thither by the pomp, pageantry, and popularity of that wealthy Church. O what an awful revolution transpires when the Lord comes! He takes the man out of the position he has occupied, exposing his counterfeit character and ministry, relegating him to the hypocrites, where he belongs, turning him over to Satan, who has long used him in the delusion and ruinous abduction of the people; and now that his earthly ministry is finished He casts him into the bottomless pit, where there is weeping and gnashing of teeth. When you read these words of Jesus in reference to the awful doom of the preacher who proclaims to the people, "My Lord delayeth His coming," how awfully blind must the preacher be who will dare to still hold this attitude before the people!

You also see that this preacher is tyrannical with the people, assessing them heavily, and rigidly exacting their contributions to support him and his family

in affluence, so they can live like princes and enjoy the luxuries and pleasures of this world. What an awful mistake for people to take the Lord's money when it is needed to save a dying world, and pour in on their pastor several times as much as he needs to live like the Savior and His apostles, when that money is simply used to defray the expenses of his family down to hell. The fact that this man eats and drinks with the drunken simply shows that he and his family are basking in luxury and festivity, while "beating his fellow-servants" is but another expression of the excessive and tyrannical assessments and exactions which are quite a source of grief to the Lord's people. You see that the Lord's ministry is copiously inundated with these references to His return to the earth and His liability to appear at any moment. This fact was constantly held up to the people by the apostles and their ministerial comrades. Paul, in 1 Thess. v, 27, actually administers an oath to them that the epistle should be read to all the brethren. When you examine that epistle you find entire sanctification and the coming of the Lord the only two great, salient truths prominently emphasized. How deplorable the condition of the Church to-day, when, to our sorrow, we see both these truths, as a rule, utterly ignored in the pulpit! How they need a Paul to rise up and administer an oath to them in the name of the Lord, solemnly swearing them to preach these two important doctrines, and enforce them with all possible emphasis! The attitude of any Church or preacher which antagonizes the plain and unmistakable preaching of Jesus and His apostles is not only false, but fraught with ruin to those who hear. The post-millennial view of our Lord's coming flatly contradicts the plain preaching of Jesus and His apos-



ties. If that view is true, no intelligent person can now be looking for the Lord to appear, from the simple fact that the millennium has to come and remain a thousand years before the Lord appears; whereas you know from the above Scriptures, and many more for which we have not space, that Jesus delivers more exhortations and appeals, commanding and pleading with His followers to look for Him incessantly till they see Him than on any other line of truth which He enunciated. The truth of the matter is, we need this constant expectation of his glorious appearing as a perpetual stimulant to us to live holy lives and keep constantly filled up with the Holy Spirit.

“And as much as it is appointed unto men once to die, and after this the judgment, so also Christ, having once been offered up to take away the sins of many, will appear the second time without sin unto salvation to those who are expecting Him.” *Apek dechomenois* in this passage is an active participle from *apek dechomai*, which means to receive, expect, look for, long for. The salvation mentioned in this passage is used in the final sense of glorification, justification saving us from condemnation, sanctification from depravity, and glorification from mortality. That passage clearly represents the saints who are going to be transfigured as standing, waiting, and longing for the Lord to appear, transfigure and translate them, thus divesting them of their mortality, eternally sweeping away all infirmities, and transforming them into the similitude of our glorified Lord. How can the post-millennialist really occupy this attitude of watching, waiting, and longing for Jesus to appear, glorify, translate, and transfigure him?

Beloved, I hope you are so saved from human creeds

and dogmata that you can take the Word of the Lord as it is, and believe it, experience and enjoy it. We must be true to God and holiness, taking His Word as our only guide. The Lion of Judah is now ready to break every chain and set you free again and again.

God has raised up the Holiness people out of all religious denominations to be true to Him and preach His gospel to all the world. The Sinai Gospel is His mighty enginery in the conviction of sinners, the Calvary Gospel in the conversion of penitents, the Pentecost Gospel in the sanctification of believers, and the Transfiguration Gospel in the constant inspiration of the sanctified, with the glorious panorama of our Lord's return to the earth, when the saints will be transfigured, translated, and "caught up to meet the Lord in the air." (1 Thess. iv, 17.) "Behold, I speak to you a mystery. We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed." This is the plain and unmistakable Word of God, despite the caprices of caviling skepticism and scoffing infidelity. Here we have the simple, clear, and positive statement of infallible inspiration, that some of the people living on the earth when the Lord returns will never die, but they will be translated in a moment, in the twinkling of an eye. As this will be the happy experience of all the members of the Bridehood, we would not be safe to rely on personal identity with this class without real and actual and entire sanctification. When we consider the extraordinary and transcendent privilege of utter, instantaneous, and eternal deliverance from mortality and infirmity without ever passing through the dark portals of the grim monster, how

strange that every human being is not an enthusiastic aspirant after this privilege! Enoch and Elijah have led the way, still live, immortal and transfigured, without ever seeing death. In view of the fact that the latter-day prophecies are so fast hastening to the fulfillment, which is a matter of recognition and incontestable demonstration among all nations this day, and the apostles with their contemporaries were on the constant outlook for the Lord's return, and we know that we are eighteen hundred years nearer that grandest of all events than they were; and since our Lord exhorts us over and over to be constantly on the lookout,—O what an inspiration to every believing soul, not only to live in constant readiness to meet Him, but to be actually looking for Him each revolving day! Matt. xxiv, 29: "And immediately after the desolation of those days the sun will be darkened, and the moon shall not give her light, and the stars will fall from heaven, and the powers of the heavens shall be shaken." The immigration of the Jews to the Holy Land with such phenomenal rapidity and increasing numbers colonizing that whole country is rapidly fulfilling this prophecy in the removal of the desolation which has been on it since the Roman wars exterminated them and drove them to the ends of the earth. The eclipse of the sun and the moon and the falling of the stars will be fulfilled when all the kings, queens, and subordinate rulers of the nations fall from their thrones, when the Ancient of Days shall come down to shake from their thrones all the rivals of His Son (Dan. vii, 9), and prepare the way for His coronation as King of kings and Lord of lords (v. 30). "Then will appear the sign of the Son of man in the firmament, and all the tribes of the earth will moan and will see the Son of man coming in the clouds of

heaven with power and great glory." This sign will doubtless be the very splendor of His personal glory, so luminous that it will be seen millions of miles in ethereal space as He approaches. (V. 31.) "And He will send forth His angels with a great trumpet, and they will gather His elect from the four winds from the extremities of the heavens unto the extremities of the same." Here is the rapture clear and explicit. You see none but the elect will be taken. These resurrection angels will scour the whole world, ransack land and sea, and gather up the elect from righteous Abel down to the generation permitted to witness the fulfillment of this wonderful prophecy of our Savior. Peter says "elect through sanctification of the Spirit." Since this momentous issue hangs on your election, be sure that you have sanctification of the indwelling Holy Spirit. You should bear in mind that this wonderful prophecy is liable to be fulfilled at any moment, the signs of the Son of man appear in the sky, attracting the attention of all the human eyes on the face of the whole earth. "Every eye shall behold Him." (Rev. i, 7.)

Now it is for you to settle this question, whether you will join the universal wailing of all nations and tribes, or the triumphant shout of victory which will go up from the elect of God in every land and clime, the buried saints all leaping into life responsive to the archangel's trump; meanwhile the living saints will be transfigured, as Paul says, in the twinkling of an eye, all the mortality being eliminated out of these bodies by the Omnipotent Spirit instantaneously. O, wonderful transition, soul and body glorified together, and never to separate, but abide eternally in the presence of God like the unfallen angels! Who would not be an indefatigable aspirant after this most glorious privilege

ever brought within the reach of mortal man? We are exceedingly fortunate to be living on the earth at the present time, as we certainly are far down the ages and very near the verification of these wonderful prophecies.

Reader, be sure you have your Sinai, your Calvary, and your Pentecost. Then you will be in suitable attitude to appreciate for yourself and preach to others this glorious Transfiguration gospel. O, how the toiling, suffering, waiting Church does need the buoyancy, uplift, and constant inspiration of this stupendous, climactic truth! So few are preaching it, the field is the broader for you, and the harvest the richer. God bless you and enable you to be true to this glorious fourfold gospel!



## CHAPTER V.

### PNEUMATICAL GLORIFICATION.

THE *pneuma* (spirit), *psuchee* (soul), *sooma* (body) constitute the trinity of humanity; the *pneuma* being the man himself, while the *psuchee* and *sooma*, mind and body, his important enduements. The *pneuma* (spirit) is the immortal essence on which the Holy Spirit operates, coming in direct contact with the *pneuma*, and through it reaching the *psuchee* and *sooma*. The *pneuma* consists of the conscience, the will, and the affections.

The ancient philosophers defined the conscience to be the voice of God in the soul. Modern metaphysicians have endeavored to make it a creature of education. Though it is exceedingly susceptible of education and modification and deflection thereby, yet with Bishop Marvin I accept the definition of the Greek philosophers; i. e., the view that it is the voice of God in the soul. The conscience is the only survivor of the fall, passing through the wreck and ruin, and still so infinitely valuable as God's telephone to the human spirit. If the conscience had been ruined in the fall, along with the whole machinery of the human organism, we would have been like devils, irredeemable. The survival of conscience left the Holy Spirit a fulcrum on which to rest the mighty archimedian lever of faith, by which He raises humanity out of the yawning abyss of sin and ruin into the light, life, peace, victory, and glory of God's

mediatorial kingdom in Christ. The conscience of the sinner takes God's side, and meets the devil in the interest of truth and righteousness.

There is great danger of so rudely, heinously, and diabolically sinning against the warnings of a guilty conscience, as to lull that monitor to sleep, "sear it with a hot iron" till we become "past feeling," and practically incarnate devils living on the earth, with no conscientious scruples in the perpetration of the darkest crimes, which only ripen the soul for hell-fire. Burke, who was executed in London for murdering people to sell their bodies to the surgeons, making his living in that way, testified under the gallows that, though his conscience troubled him terrifically when he murdered the first man, that it became weaker, till finally he no longer heard God's warning voice in the soul, his atrocious murders having so destroyed the telephone that the Heavenly Voice no longer reached him. This is committing the unpardonable sin. Through the conscience the Holy Spirit convicts the sinner, arraigns him before this tribunal, which is a prelude of the judgment-bar, prosecutes, condemns, brings him to repentance, and saves his soul. While a sinner, the voice of conscience, though heeded much more in some than others, is generally ignored and condemned. In regeneration the conscience is re-enthroned and invested with its normal authority in the soul, though still antagonized by the surviving inbred sin in the heart, whose expurgation in the subsequent work of sanctification, sweeping all antagonism from the field, leaves the conscience the undisputed umpire of the soul, to reign without a rival, though still encumbered with infirmities which expose it to the constant liability of giving a wrong verdict and doing infinite harm, while ever so zealous to do

good. The great consummating work of the Holy Ghost in the glorification of the human spirit will sweep all infirmities from the conscience, and put it where it will never again make a mistake, but shine eternally in the undimmed splendor of the unfallen angels, shouting the victory which can never know defeat, as probation is forever past and the triumph come to stay.

Another faculty of the *pneuma* is the will, which is the king of humanity sitting on the throne and ruling spirit, soul, and body. In the fall unfortunately the human will passed over to the devil, so that he rules all sinners with a rod of iron, at the same time so filling them up with lies that they veritably believe that they are free, when they are the abject slaves of Satan. The will is the rudder of the ship, which Satan holds tight in his grip, fast running it into the devouring maelstrom of a bottomless hell. In conversion the Holy Ghost fights a great battle with Apollyon, wresting the human will out of his hands and restoring it to the pilot-ship of the soul, leading on into the glorious experience of entire sanctification, sweeping away all demoniacal rivals, and establishing the will on the throne of humanity, to reign forever without a rival, though yet encumbered with the infirmities incident to mortality, superinducing the liability of frequent mistakes, blunders, and misapprehensions.

In glorification the Holy Spirit eternally eliminates all these infirmities, completing His wonderful transformation of the human will, which began in regeneration and was perfected in sanctification; the infirmities of the fall through the collateral influence of the soul and body, though not condemnatory, still encumbering the will with all sorts of liability to mistake, doing wrong aiming to do right, though discovered too late to render

superincumbent difficulties, often bring in quite a tide of sad regrets. The glorification of the will by the Holy Ghost will sink it deep into the Divine will, and so identify it that there will never again be the slightest deflection, as probation is past, having had it in this life, and all temptation forever at an end, now living in a country whither an enemy never can tread; meanwhile we will be delectably conscious of our own personality and the glorious freedom which makes us homogeneous with the archangels, cherubim, and seraphim.

The affections are also a constituency of the *pneuma*, constituting the house in which our spiritual Superior dwells. Man always was, and doubtless ever will be, a dependency. When Lucifer persuaded some of the angels that they could manage their own affairs independently of God, he simply caught them in an awful hell-trap. In a similar manner he set the same trap for man, and caught him. To this day it is Satan's climactic stratagem to lead the sinner off on the line of his own independency, and thus catch him in the dead fall of sin and damnation. Pursuant to the fall the whole human race went over to Diabolos, the king of the bottomless pit. His myrmidons were so many since the angels fell, that he needed all the mansions he could get for their occupancy, especially in view of the fact that they are all so delighted to dwell in a human spirit, seven of them finding ample room in Mary Magdalene, and ten thousand crowding into the poor Gadarene. These demons, one or more, occupy the human spirit till cast out in regeneration, the great subsequent work of sanctification expurgating the mansion of all the remaining defilements, as much "fretting leprosy" is always found on the walls. When the Holy Ghost has wrought this complete and glorious expurgation, remov-

ing all the detritus of depravity, carrying utterly away all the *débris* of depravity, doubt, and fear, he moves into the mansion, enthrones Jesus, crowned and sceptered to reign forever. While this is wonderful in the extreme, we are still full of infirmities, exposed to constant liabilities to commit sins of ignorance, which, though not condemnatory, cause many a heartache, strewing our pilgrimage with mistakes and mournful remembrances that this is not our paradise; but we are traveling to a land where even mistakes are unknown, sorrow never treads, and pleasure never dies; "where the wicked cease from troubling, and the weary are forever at rest."

This we reach in the blissful experience of glorification, when the sweet love of God, which came in regeneration and was made perfect in sanctification, becomes the very atmosphere which envelops us, and which we inhale, never having been contaminated with an atom of malaria. We will not only breathe an atmosphere of God's pure love, but will bask, float, dive, and swim eternally in an ocean of God's boundless, redeeming love; anon spreading our pinions of love, flying away to other bright celestial worlds. O, how delightful to meet the angels and other glorified spirits, all flooded with this sweet, unutterable heavenly love, so they greet and embrace us and cover us with kisses, every one we meet inundating us with the most copious manifestations of not simply Christian affection, but this wonderful supernatural heavenly love!

## CHAPTER VI.

### PSYCHICAL GLORIFICATION.

THIS word psychical is an adjective from *psuchee*, the soul; consequently we use it here in connection with the four faculties constituting the soul; i. e., the intellect, the judgment, the memory, and the sensibilities. The soul also includes our animal life, constituting the intermediate link between the human spirit and body. The *pneuma* is the man himself, the *psuchee* connecting him with the *sooma* (the body), and thereby giving him communication with the material world. The soul within itself is not immortal; if so, all the animals would be immortal, as they all have souls, but no spirit (except the breath, which is sometimes so denominated, from the fact that the Hebrew *ruach* and the Greek *pneuma* sometimes do indicate the breath). In the account of creation in Genesis, we are informed that God created man soul and body, and afterward breathed into him the breath of life, and he became a living soul.

Thus we see that man when first created was simply an animal with physical life and a soul infinitely superior to that of any of the animals, not because they did not have the same mental faculties, but because in the mind of man they were transcendently greater. When God breathed into man His own spiritual life, He imparted to him the *ruach*, which is the *pneuma*; i. e., the human spirit, which imparted to his soul its own immortality. Consequently man is immortal in a pre-eminent sense,



God having imparted His own immortality to the human spirit, and the spirit to the soul, and the soul to the body, thus immortality being inherent in the *pneuma*, and transmitted to the *psuchee* and the *sooma*; consequently our whole being is immortal. This truth is very important, as some widespread heresies, and even propagated, sad to say, by some people claiming holiness, are constantly waging an exterminating war against the doctrine of man's immortality, a truth so patent that even the heathen, howsoever low in light and culture, all believe it, showing up the fact that this is the last great truth to depart from a nation, in their downward trend away from God and heaven, earthward, sinward, Satanward, and hellward; as you must remember that all the heathen are but the apostasy of the Patriarchal Church, their ancestors having enjoyed God's light and revelation. It is astounding to see people claiming to be Christians, and some even professing holiness, going about over the country, boldly denying the soul's immortality, the normal effect of which is to brutalize those who believe it. The Greek word for man is *anthroopos*, which means looking up, indicative of the great fact that he came down from God, having been created in His image and likeness. While the soul is the animal life, and in that respect possessed by the entire animate creation, in man it is pre-eminent over all his subordinates, because the intellect, judgment, memory, and sensibilities peculiar to humanity are infinitely superior to their respective identities in the lower animals. The intellect is the knowing faculty of the mind.

In the fall the death which supervened was only fulfilled in its application to the human spirit, utterly eliminating spiritual life and involving the real spiritual death, which characterizes Satan and all his fallen an-

gels. Hence the Bible doctrine of total depravity only appertains to the human spirit. If the mind were dead you would be an idiot ; if the body were dead you would be a corpse. While the fall entailed spiritual death on the human spirit, an awful darkness and paralysis supervened upon the soul ; while mortality, the inevitable antecedent of death, became the lot of every human body. The very fact that the mind is not utterly fallen involves the conclusion of a surviving residuum, on which there is a possibility of building a superstructure, whose magnitude is at once astounding, paradoxical, and illimitable. We stand literally spellbound in contemplation of the stupendous achievements of our predecessors. The museums of the Old World encompass you with monuments of intellectual achievement at once transcendently paradoxical. If such be the case with the intellect in this fallen state, encumbered with myriad infirmities, what will be the infinite possibilities when glorification shall utterly sweep away all the *débris* of the fall ? Then when we consider the wonderful facilities of the glorified state, doubtless we will learn more in a week after we get to heaven, than in all of this earthly life, even though spent amid the most auspicious environments. O, what wonderful teachers will we have in the glorious beyond ! What a grand teacher will we find in father Adam, who can tell us so much about the Eden state of the world in which he and mother Eve walked with God, utterly ignorant that there was such a thing as sin in the world, while paradise bloomed, the birds sang, and the most delicious fruits ripened the encircling year. We are so much edified now sitting at the feet of Moses. Who can conceive the wonderful heavenly erudition he will dispense to us when he has lived in heaven thirty-five hundred years ?

We now find Paul the prince of scholars, feeding us night and day at the ambrosial banquets of his wonderful epistles, reaching down so deep, mounting up so high, broadening into latitudes, bounding onward into longitudes, in contemplation of which the mind grows giddy, lost in unutterable bewilderment. But after Paul has peregrinated the celestial universe two thousand years, enjoying the boundless facilities of the heavenly universities, taught by archangels, O how glorious the privilege to sit at his feet, and have him instruct us in the deep things of God!

When we consider the society of heaven, no one there but glorified saints and unfallen angels, the patriarchs, all the prophets, apostles, and martyrs our constant companions, who can conceive the transcendent altitudes, the unfathomable profundities, and the illimitable magnitudes appertaining to the facilities, and assuring the immeasurable possibilities of intellectual erudition transcendently beyond the conception of the wisest philosopher and the profoundest theologian?

The judgment is also one of the great faculties of the *psuchee*. We all frankly admit its inestimable utility. Yet so much fallibility inheres in human judgment at its best estate, that in our civil administration we have several courts, hoping that the higher will be able to correct the mistakes of the lower; while we all admit that fallibility inheres in them all, just about as probable in the highest as in the lowest, such was the terrible shock received in the fall.

The glorification wrought by the Holy Ghost in the grand restitution will take all infirmity out of our judgments. The angels have no infirmities; within their sphere they enjoy perfect judgment, absolute infallibility belonging to God alone. Are not the angels liable to

fall? Presumptively all immortal intelligences were originally created on probation. Consequently some of the angels failed to keep their first estate. I trow the inhabitants of many celestial worlds have already passed their probation, as we pass ours in this life; while the inhabitants of many immortal worlds are now on probation. I feel that there is at least a strong probability that when I get to heaven God will send me away to preach to the newly-created inhabitants of some new-born world, and thus fortify them against the liabilities of apostasy. Who would be better preachers on this line than we who have passed through the devil's flint-mills and learned wisdom by sad experience? When God had finished creation, Moses tells us that He brought up all the animals to Adam, that he might give them names, as he was the king of the world. So Adam proceeds to name every living creature. Do you know that the Hebrew is a significant language, every word meaning just what it says? So Adam had nothing to do but look at every animal and call it just what God had made it. But how did he know what it was? There is but one conclusion tenable, and that is that he had the power of diagnosis so perfect that he could look through the animal and read it like I read Greek, see and know just what was in it, and so name it. While the human judgment has been so awfully racked, contorted, and perverted by the fall, that only a semblance of the grand original is discernible amid the mournful ruin, yet in its dilapidation it is majestic and wonderful, elevating humanity infinitely above the whole animate creation and hanging out many mementos of his former companionship with the angels.

Now when we consider that the glorification wrought by the Holy Ghost will give us perfect judgment, so we

can learn by the original intuition which we lost in the fall, without passing through the laborious and circuitous routine of intellectual application and hard study; yea, this perfect diagnosis and intuition will qualify us for the acquisition of knowledge with a rapidity transcending the loftiest flights of imagination. When we consider the wonderful and illimitable facilities of acquiring knowledge after we get to heaven, it ought to inspire us with an insatiable enthusiasm to squeeze everybody through the pearly gate, without taking time to educate them, as they will have all eternity in which to learn after they get there. The poor old, dying drunkard, squeezed in by the Salvation Army preaching in the slums, though beginning ignorant as a Hottentot, will some bright day turn up an intellectual giant.

The memory also is a most valuable faculty of the *psuchee*. While this mental faculty is of infinite value in this life, we see it is possessed in vast variety of acumen, comprehensibility, and retentiveness. When we consider the fact, it is well sustained by mental philosophy, that we really never forget anything, it simply becomes latent in the mind, awaiting the appropriate law of association to restore it; we wake up to a new and unanticipated appreciation of this valuable faculty. This dogma, which is generally conceded by the mental philosophers of all nations, is denominated "the indestructibility of memory." From this recognized law of the mind it follows, as a logical sequence, that the wonderful work of the Holy Spirit in glorification will restore the memory, bringing to light all forgotten things which appertain to your happiness and the glory of God; while in case of the wicked a similar restitution supervenes, restoring the memory and causing all of the misspent hours and wicked deeds to pass in panô-



rama before them, this doubtless proving a most prolific source of hell torment. O, what an inspiration do these facts breathe on us all to spend our lives in the practice of virtue, for the good of humanity and the glorification of God! What a constant uplift thrills my spirit when I contemplate the fact that all the knowledge I have acquired in seventy years of labor and study will be restored in its pristine beauty and charming edification, and constitute the substratum of that superstructure, which, pursuant to the wonderful redeeming grace of God in Christ, wrought for me by the Holy Spirit, shall be resumed after I to glory go and tower forever, the admiration of unfallen angels and redeemed spirits, who will join with me in the vociferous acclaim of honor, dominion, and glory to Him who has loved us and given Himself for us!

The other faculty of the *psuchee* is the sensibilities. These constitute the emotionality of our immortal being; i. e., the pathos which burns in oratory, the vehemence which arouses the multitude, and the sympathy which brings gushing tears from the speaker and the hearer. These elements are exceedingly conspicuous and important in the great work of preaching the gospel and saving souls. In their absence the most learned and able efforts will be dry, and signally fail to move the people. Hence the infinite value of the sensibilities. It is also a recognized fact that they constitute the field in which we first wear out and break down. This arises from the fact that the nerves constitute the telegraphic lines along which the human spirit, accompanied by the Holy Spirit, reaches the hearts of the people. (You must remember that in this psychology I am saying little or nothing about the heart, from the simple fact that it is synonymous with spirit, soul in

common parlance being also used synonymously with heart and spirit.) From the fact that the emotions tax the nerves so heavily, which is inevitable in really efficient exhortation, those evangelists who move out like cyclones of fire, salamander like, living amid smoke, flame, tempest, and tornado, soon burn out their nervous systems, and reach a collapse. I inherited a very tenacious constitution and a nervous system both strong and high, my emotionality lying comparatively dormant, during the first fifteen years of my ministry, which was literary and oratorical, as I did not know how to preach with the "Holy Ghost sent down from heaven." When the Lord sanctified me in 1868, He filled me with the Holy Ghost and fire, sent me out like a cyclone, preaching with burning pathos, awful and irresistible vehemence, and melting sympathy. Thus the emotions aroused by the baptism of the Holy Spirit were brought to the front, and my preaching was intensely hortatory. I thus moved at race-horse speed twenty years, preaching five hundred to nine hundred sermons a year, constantly in sweeping revivals, for I had the flaming revival in me, and it broke out everywhere I went. The result was I wore out and broke down my nervous system and my voice, disqualifying myself for the intense physical labor, and the vast amount of it requisite to start and push a revival to victory. Since that time I have found an open door wide as the continent, clamorously inviting me to teach the people of God the precious Word of the Lord, by which the world is to be saved and the Lord's people sanctified and glorified. Consequently I find myself surrounded by a multitude of blood-washed and fire-baptized sons and daughters of the Almighty, who are hungry for the living Word and ready to go and preach it to dying millions. The old

maxim, "Young men for war and old men for counsel," is a beautiful truism. Acts ix, 31, following the statement that the saints after the martyrdom of Stephen went everywhere preaching the Word makes this affirmation, "The Church was multiplied by the exhortation of the Holy Ghost." I quote it here, because it reveals the very truth I'm endeavoring to expound in the elucidation of the emotions. The Church is God's family, and can only be multiplied by the regeneration of the Holy Ghost, and not as popular Churchism would inculcate, by joining. So the reason why the apostolic Church in Pentecostal days was multiplied by the exhortation of the Holy Ghost, was because in that way sinners were converted in multitudes. Those people were very illiterate, having no scholastic opportunities, as probably not one in a hundred had ever studied under a rabbi, and there were no common schools. They simply knew the great truth of God, Christ, the atonement, the Holy Ghost, the new birth, and sanctification. Flooded and fired with the Pentecostal blessing, they scoured the country preaching to everybody they met the wonderful riches of Christ. While preaching is generic, and simply means proclaiming the Word of the Lord, exhortation is specific, and God's appointed enginery in the awakening and conversion of sinners, exegesis being specific also for the edification of Christians and their qualification to go and preach the Word. The reason why we need people with physical power and vigor to evangelize a guilty world, is because they have this hortatory power which is indispensable to conviction, conversion, and largely utilized by the Holy Spirit in sanctification. When people in youth or in the vigor of life receive the Holy Ghost, He floods their emotions and flashes along their nerves electric bolts, leaping in

lightning shafts from their lips and sparkling in heavenly dynamite from their eyes, giving weight, power, and edge to their utterances, which go down into the hearts, and cut their way into the deep interior, solving the profound psychology of soul and spirit, dissecting the heart and revealing its contents, portraying before their eyes the awful panorama, of death, judgment, eternity, doom, damnation, revealing hell in its Gorgon horrors, platoons of devils dancing round them and pointing their fiery fingers at them, the frightful clangor of chains winding about them, Satan taking possession of them, hope and mercy retreating away forever. O, how we need millions of men and women to go and preach with the Holy Ghost sent down from heaven! You must have the power of the Holy Ghost in order to do it; meanwhile physical power is indispensable, being utilized by the Holy Spirit, who sends His messages to the dead and the dying, using your nerves as telegraphic wires, along which heavenly truth flies at lightning speed, thus making you so pathetic, vehement, and sympathetic that the stoutest heart yields, the dry eyes melt, and the stubborn will succumbs. The glorification of the emotions forever divesting them of all infirmities, eternally saving us from all strange fires, will fill us with rapture homogeneous to that which lights the seraphim and flames in the cherubim. Here we can not endure much of these raptures and live in the body. I have known a number of persons suddenly caught away to glory in this un-earthly rapture. When we reach the glory-land depths of rapture, altitudes of glory, transports of ecstasy, and rhapsodies sublime and ineffable, such as would snap the brittle thread and take us out of these bodies in a moment, will fill us and abide forever; centuries and ages rolling on, the tide knowing no ebb, but flowing higher

through the flight of eternal ages, as we can never die and never will want to sleep again—ineffable glory!

In this tricotomy of humanity into the *pneuma*, *psuchee*, and *sooma*, spirit, soul, and body, which is Pauline, Wesleyan, and orthodox, you see that the emotions belong to the department of mentality, and not spirituality, as the saints generally suppose. It is important to remember this, as I have sometimes known the best of Christians to become discouraged after the abatement of their emotionality, which was the normal result of their physical depletion, going into the decrepitude of age, or depreciating in consequence of declining health, the enemy taking advantage and tantalizing them with the allegation that they are losing spirituality and backsliding. All this is a stratagem of Satan, and to be rejected with all of his devices, as utterly untrue. You see in the preceding psychology that the emotions belong to the mind, rather than the spirit, which consists of the conscience, will, and affections. So rest assured, while you are walking in all the light God gives you with a clear conscience, your will perfectly responsive to the will of God revealed by His Word, Spirit, and Providence, with perfect love filling your heart, loving the Lord with all your heart, soul, mind, and strength, and your neighbor as yourself, you are all right, and at no discount spiritually, though you may no longer feel the emotionality deep and strong, which made you leap and shout in former years while your muscles were elastic and your nerves energetic. I have known many true Christians with feeble bodies weep over their apathy and long for the feeling they had in former days. Beware of Satan's devices; the decline of emotionality does not necessarily indicate declension in spirituality.



## CHAPTER VII.

### SOOMATICAL GLORIFICATION.

THIS word *soomatical* is an adjective from *sooma*, which means the body. The word "flesh," which so often occurs, especially in the Pauline writings, that is generally construed to mean the body, very seldom has that signification, but uniformly means depravity; i. e., the carnal mind, the fallen nature, which dominates sinners, is conquered in regeneration, yet remains in a subjugated state, proving the great annoyance of Christians, till eradicated in the glorious work of entire sanctification. In the original it is not *sooma*, the body, but *sarks*. The reason why in these exegeses of humanity I use the words of the Holy Spirit in the New Testament, *pneuma*, *psuchee*, and *sooma*, is because they are free from the ambiguity which so frequently obtains in the use of the English, so much to the confusion of the reader.

The glorification of the body is clearly and uncontrovertedly revealed in the Scriptures, confirmatory of the eminently consolatory fact, that through the redemption of Christ our bodies are immortal as well as our souls, death being only a sleep, from which the judgment trumpet will awaken us all, this mortal putting on immortality, and death "being swallowed up of life." O, what a glorious sunburst of inspiring hope from heaven descends and rings the resurrection bells in the



tombs of the sainted dead, heavenly melodies commingling with the dismal falling of the clods on the coffin's lid, assuring us of the glorious dawn and the happy waking fast approaching! So we can truly say that we sorrow not as those who have no hope.

The abiding assurance that I will not only live forever, but even this tenement in which I dwell and serve out my probation is going to be quickened into immortal life invested with fadeless glory, become the companion of the angels, shine and shout forever, inspires the soul with a perpetual heavenly thrill, bidding the faithful, worn-out, fainting body adieu, responsive to the summons of the angel dispatched from the throne to escort the glorified spirit away to a mansion in the skies, evacuating the body in glorious and certain anticipation of a reunion on that bright morn when the Lord shall call, and sea and land shall disentomb their long-imprisoned saints. The *pneuma* (spirit) and *psuchee* (soul) constituting the immortal inhabitant of the *sooma*, will be glorified simultaneously on the evacuation of the body. It is difficult to describe this glorification, as we have no experience on that line, and never can have while we stay in these bodies. We can describe regeneration and sanctification from the diagnosis of personal experience, but not glorification, as we are bound to evacuate the body in order to experience it; however, we are assured in the revealed Word that it saves us from all infirmities, and makes us like the angels. (Luke xx, 36.) The word here is *isangloi*, from *isos*, equal, and *angelos*, an angel. Hence we find that glorification makes us like the angels and equal to them; i. e., confers on us angelic perfection. Sanctification gives us Christian perfection, qualifying us to live in this world free from sin, but encumbered with multitudinous infirmities. Glorification

sweeping away all these infirmities which are the normal effects of sin and the wreckage of the fall, confers on us the perfection of the angels, who never fell nor knew sin. We have often been surprised and thrilled in the contemplation of an unearthly radiance settling down on the face of the dead, simultaneously with the departure of the soul to the eternal world, like the setting sun sinking down behind Hesperian heights, his departing rays gilding the vast Orient with myriad tints and hues, bespangling the skies with the gorgeous variety of the rainbow tints, in the infinite diversity of their dazzling beauty and gorgeous glory, flashing over the eastern heavens and lingering long after the king of day has rolled his fiery chariot down the Occidental mountains, leaving the world to the oncoming constellations to hold their nightly vigils till he returns in the reviving beauties of the fair-fingered Aurora who will light the skies with the beauties of the new day. So the glorified soul, bidding adieu to the vacated tenement, throws back on the pallid face of the dead a splendor unearthly and inimitable by human art, which lingers to the consolation of the bereaved and the assurance of all hearts that bright angels have assuredly encircled the unimprisoned spirit in their pinions of light, beauty, and glory. The truth of it is, the soul is glorified simultaneously with the evacuation of the body, and leaves this world for heaven in the glorified state, as none can enter there without the heavenly investiture. (2 Cor. v.)

The Divine economy has postponed the glorification of the body till the resurrection of the saints, when the Lord appears to take them up. (1 Thess. iv, 13-18; Matt. xxiv, 31.) However, there is a blessed, transporting, and extraordinary consolation for all the living saints, as we are assured "we shall not all sleep, but we

shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound and the dead shall be raised incorruptible, and we shall all be changed." (1 Cor. xv, 51, 52.)

This blessed promise of our glorious Lord should keep us all on tiptoe looking for His appearing, and listening for the trumpet to sound, and expecting to be translated in a moment, spirit, soul, and body, our entire being in its grand triplicate compound simultaneously glorified, and caught up to meet the Lord in the air. (1 Thess. iv, 17.)

The most glorious privilege in all the ages will be the happy lot of the saints living on the earth when the Lord appears, as they will never pass through the dark portals of corporeal death, never succumb to dissolution, but instantaneously glorified, spirit, soul, and body, will fly up and join the enraptured host of glorified saints gathering from the ends of the earth responsive to the archangel's trumpet, and the millions of unfallen angels who shall accompany our glorious Lord in His return to this world to receive His Bride.

## CHAPTER VIII.

### TERRESTRIAL GLORIFICATION.

By this we mean the glorification of the earth. Such is the stupendous victory won by our glorious Prophet, Priest, and King, the Omnipotent Mediatorial Christ, the Conqueror of sin, death, and hell, that even this material earth, which has suffered terrifically in the fall, having emanated from the Creative Hand a beautiful blooming paradise enveloped and soil so rich that it was really the garden of the Lord, irrigated by rivers, limpid, crystal, and bright, beautified by mountains the splendor of whose landscapes caught the glory of the rising sun and reflected the beauty of the glittering constellations, and enveloped in an atmosphere salubrious and vitalizing, uncontaminated by a solitary atom of malarial poison, moving in her Divinely-appointed orbit in the plain of the elliptic, speeding her flight around the throne of God singing heavenly melodies, responsive to the music of myriad celestial spheres, symphonious with the songs of the angels who sang at creation's birth responsive to the joyous shout of the sons of God, who united in their triumphant acclaim when worlds from shapeless chaos rolled into the void immense responsive to the Sovereign mandate.

Satan having caught the earth in the fall, darting along in her precipitate flight in her Divinely-appointed orbit, managed to deflect her from her course, till no longer competent to return in her appointed way on the

plane of the elliptic, deviating farther and farther from her ethereal track through celestial ether, trending far away till the arch fiend is about to augment the contracted dominions of hell with the accession of earth, thus broadening out his bailiwick to make ample room for the anticipated millions of damnation, fast tending from all parts of the fallen world toward the pandemonium; when the sympathizing Son of God heard our piteous cries, and down from the shining seats of perennial bliss and glory hastened to our relief, catching fallen earth with the strong hand of Judah's Lion, arrested her hellward bound trend, laid under contribution the armies of heaven, to meet King Diabolus and his myriads in battle array, inaugurating the exterminating war of blood and fire, the few antediluvian saints flying up to heaven, the great flood by Divine intervention giving decisive victory to the King of kings, though populating hell with the millions who in their loyalty to Diabolus had become incorrigible.

Despite the alarming memories of the deluge which wrapped their predecessors in watery winding sheets, the children of earth again lapsed into wickedness, even worse than before the flood. Despite the awful thunders of Sinai, where tempests, darkness, and earthquakes with forked lightnings and terrible trumpet-blasts, appalled and affrighted the panicstricken multitudes, who after fifteen centuries of faithful warnings by the prophets, instead of crowning their triumphant Lord who descended from heaven to their rescue King of kings, they brutally took His life, expediting the march of despotic wrongs, cruel armies to deluge the earth with their blood and whiten the Holy Land with their bones; God's favored Hebrews, going down in fatal ruin like the antediluvians who rejected God the Father, as the

Jews, God the Son; the Gentiles heeding the call, coming to the front, accepting the proffered honor to bear the blood-stained banner and lead the van of Immanuel's army against the hosts of the pandemonium; the war waxing hot, and through the rolling centuries moving on and spreading over the world, as this day the swelling trumpet-blasts in every land are calling out the elect, getting ready for the great battle of Armageddon (Rev. xix), when all the kings of the earth will fall before the King of kings and Lord of lords, in the grand consummation of the great tribulation when as in the flood and in the destruction of Jerusalem the unsavable millions of the whole world will go down to whiten the earth with their bones and deluge it with their blood, pope and Mohammed being cast into the lake of fire (v. 20), and the savable survivors of all nations, all converted by the Word of God, which will go forth in the glorious millennial reign (v. 21); Satan in this grand finale being arrested by the apocalyptic angel, made prisoner, bound, and locked up in hell, while ten glorious millennial centuries speed their course away, the glory of the Lord covering the earth as the waters cover the sea; the glorified saints transfigured and ruling upon the earth as the subordinates of King Jesus, who reigns over sea and land, transforming this world into the vestibule of heaven, ruling it in righteousness, and Satan and his myrmidons having been cast out, and the unsavable people all destroyed, holiness the order of the day from the rising of the sun to the going down of the same. Thus the redemption has reached all who would have it. The millennial ages, during which heaven will receive her great population, the children of men sweeping up the shining way by millions. The post-millennial excarceration of Satan and his auda-



cious invasion of the earth after his signal defeats by Immanuel, have come and gone, winding up with his terrible final siege of Jerusalem, in which having laid under embargo all the resources of Gog and Magog, he suffers the most signal and decisive overthrow, fire falling from heaven and consuming his armies in the midst of the battle, ultimating in his own final ejection into the lake of fire, leaving not the vaguest hope that the remotest ages of eternity will ever be able to extricate him and his myrmidons from the dismal doom. The glorious redemptive scheme in its summary executive triumph is not going to pass by the earth, scarred, lacerated, impoverished, disgraced, polluted, and degraded by devils and debauched humanity. "But the day of the Lord will come as a thief, in which the heavens will pass away with a great noise, and the elements, being scorched up, will melt, and the earth and the works in it will be utterly cremated. Then all these things being dissolved, what kind does it behoove us to be in holy deportment and godliness, looking forward to and hastening the coming of the day of the Lord, in which the heavens being on fire will be dissolved, and the elements being burned up are melted? But we are looking for new heavens and a new earth according to His promises, in which dwelleth righteousness." (2 Pet. iii, 10-13.) Here we have revealed by Peter the cremation of the earth, which will take place during the final judgment. (V. 7.) And now the heavens and the earth have been preserved by the same Word, being kept for fire in the day of judgment and the destruction of the ungodly people. We see from this Scripture that the cremation of the earth will take place on the day of judgment, which is no twenty-four-hour day, but a period, referred to frequently in the Scriptures as the day of the Lord.

There is a profound significance in this cremation of the earth. In the redemptive economy it is provided that the human soul and body are sanctified by fire, the former when Jesus baptizes you with the Holy Ghost and fire, and the latter when it undergoes disintegration in the grave, which is really identical with combustion. Brother Knapp knew this, and pursuant to his characteristic go-aheadativeness and expedition in everything, he ordered the cremation of his body, which was nothing more than its return to its mother dust with all possible speed. Our bodies are all glorified through cremation, whether it takes place in the weary rôle of a half-century, or in a few hours by the fires of the crematory. Hence we see from these Scriptures that the earth is to be sanctified by fire, just like your soul and mine. Therefore you see that Satan is destined to be utterly and eternally bankrupted, signally failing to hold a solitary vestige of the world-wide conquest he now boasts. Peter also here affirms the renovation of the earth, alluding to the corroborative testimony of Paul. John (Rev. xxi) very congenially and beautifully couples on to Peter's cremation the renovation of the earth. "And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no more sea." Heaven here simply means the firmament enveloping the earth. No wonder the sea is no more, as you know water is composed of oxygen and hydrogen, the former being the great supporter of combustion, and the latter the most combustible element in the world. It is also a well-known fact in chemistry that a sufficient intensity of heat quickly decomposes water, when it burns like stubble. Therefore the cremation of the earth will not only melt all the frozen poles, but burn up the oceans and seas, leaving the inhabitable surface of

the earth ten times its present magnitude, and the three-fourths of it, now encumbered by the waters, immensely rich by the accumulated fertilities of six thousand years, carried down by the innumerable rivers, creeks, and rills. You see in these Scriptures the wonderful and consolatory fact revealed, that the Lord is going to come in with the sanctifying fires, which will purify the earth, eliminating all the pollutions accumulated by the horrific debaucheries and diabolical rebellion which have spread over it the last six thousand years, deluging it with innocent blood and heaping it with mountains of the slain; and actually resume the work of creation and make it over again, till it will rise from the ruins of its own conflagration fairer, brighter, more lovely, and glorious than Eden ever shone, to again take her place among the bright celestial spheres, where she moved in her pristine glory before Satan caught her with his lasso and dragged her away to hell's border, aiming to augment the dominions of the pandemonium. O, what a shout will come up from millions of celestial worlds when the earth is brought back again to take her place in the heavenly ecliptic! This earth is the lost sheep (Luke xv), where the Good Shepherd left the ninety and nine to hunt the lost one. So our glorious Lord left the ninety and nine celestial worlds safe in their orbs in the plain of the heavenly ecliptic, and came away down, penetrating the suffocating sulphurous clouds of brimstone, which had emanated from the bottomless pit and enveloped the whole earth in the stenchy darkness of hell, amid which groveling monsters creep, hiss, and howl on all sides. Having with assiduous toil and the loss of His own blood rescued the wanderer in the glorious victory now pending, and destined to crown the evangelical armies with unprecedented triumph, He will

return carrying this lost sheep on His shoulder, with the triumphant shout ringing from His lips, "Rejoice with Me, for I have found the lost one." Rest assured, a mighty shout will rise from millions of immortal worlds that never knew sin nor sorrow. (V. 9.) "And one of the seven angels having the seven bowls which were filled with the seven last plagues came, and spoke with me, saying, Come hither. I will show thee the Bride, the wife of the Lamb. And he led me away in the Spirit to a mountain great and high, and He showed me the Holy City, Jerusalem, coming down out of heaven from God . . . " Read on, and you will find a most wonderful and thrilling description of the city fifteen hundred miles in length and breadth and height, built of the most valuable materials earth has ever known, and all transparent so that you can see through it, there being no obstructions to the immortal vision we will then enjoy. When Paul was approaching the island of Melita (Acts xxvii, 27), we read that they discovered a certain country coming to them, as that is the way it appeared to the voyagers; whereas we know that the land was stationary and they were approaching it, the inspired record accommodating the phraseology to human senses. At the time John saw this wonderful vision, the Holy City, the New Jerusalem, coming down he was on the Isle of Patmos in the Ægean Sea. Methinks the solution of the problem is the simple fact that in the grand and glorious restitution the Conqueror of Mount Calvary has the great chains of entire sanctification and final restitution all around this world, and with the indefinable block and tackle of redeeming grace and dying love is drawing it back to its place in the celestial universe, out of which it was deflected and sidetracked by the fall, eventually having reached an altitude from

which the seer standing on the summits of the Delectable Mountains, contemplating the wonderful panorama of prophetic fulfillments in the latter days, when suddenly the gorgeous vision of the heavenly city bursts upon his enraptured gaze. He describes it after the similitude of the encampment around the tabernacle, the twelve tribes all occupying their respective places in a grand quadrangle of four departments, each containing three tribes. The description of the Apocalyptist is not only grand, but sublime and charming. Read it for yourself, including the most of this chapter. This wonderfully magnificent cubical city, with dimensions so vast and paradoxical, and magnitude really equal to all the cities in America at this time, is the capital and metropolis of the Celestial Universe, containing the palace of God, the mansion of our Heavenly Father, His royal court with the ministering archangels, the adoring cherubim and melodious seraphim. This city is not recognized as resting on anything, because it is the center of the universe, around which millions of suns with their systems of worlds revolve. Now that this earth has been redeemed and brought back out of the darkness of sin and into the glorious effulgence of the Divine presence, restored to its vacated orbit in the heavenly universe, behold the glorious effulgence of the Celestial metropolis falls on it, illuminating it from pole to pole. (V. 23.) "And the city has no need of a sun or a moon that they may shine on it. For the glory of God has lighted it, and the Lamb is the lamp of it. And the nations shall walk through the light of it, and the kings of the earth shall bring their glory into it, and the gates shall not be closed by day, for there will be no night there, and they will bring the glory of the nations into it. And nothing that defiles and causes abomination



and falsehood can enter into it, only those who have been written in the Lamb's Book of Life." Here we see that in the grand restitution of this world the nations are restored back to their places to inhabit it forever, their kings bringing glory and honor into the heavenly metropolis, showing up the fact that after probation and mortality have finished their course and passed away, and this earth has been sanctified by the crematory fires, and made over, assimilated, congenialized, glorified, and reannexed to the Celestial Empire, whence Satan broke it loose, aiming to add it to hell, it will be reinhabited, the glorified saints of all ages gathered back will take their places, even the nations holding their former possessions, and all immortal and glorified, no longer needing mortal food, but subsisting on the ambrosial nutriment of the angels. In the beginning God created this world for Adam's race. Consequently all those who shall have survived their probation and succeeded in the great restitution will receive their inheritance under the Abrahamic Covenant. (Rom. iv, 13.) "For the promise to Abraham and his seed that he should be the heir of the world was not through the law, but through the righteousness of faith." (Gal. iii, 7.) "Know ye therefore that those who are of faith, the same are the sons of Abraham." You see from these Scriptures that all the faithful people are going to inherit this world through the Abrahamic covenant which God made, and never can be broken. It is quite consolatory for us to know that in the exalted freedom to range the fenceless fields of the heavenly universe we will still have a home which we can consistently call our own, and to which we can invite angels and glorified saints to come, abide with us, and share our hospitality, thus the sweet reminiscence of the home circle abiding with us forever.



## CHAPTER IX.

### CELESTIAL GLORIFICATION.

REV. xxi, 1: "I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no more sea." The elucidation of this chapter essentially mixes up somewhat with the preceding, yet the distinction is sufficient to justify a separate investigation.

Paul (2 Cor. xii) speaks of the third heaven, involving the necessary implication that three heavens really exist. The first heaven is the atmosphere, which extends up about one hundred miles, enveloping the globe on all sides. The second heaven is astronomical, including glowing suns, blazing comets, planetary worlds, moons, satellites, and twinkling stars, while the third heaven is the home of God, the unfallen angels, and redeemed saints. There is much identity appertaining to these three heavens; yet, when viewed from different standpoints, they all involve distinct apprehensions. When we speak of celestial glorification, I simply have reference to the first heaven, including the aerial environments of the earth. Many Scriptures in which the word "heaven" appears simply mean the lower heaven or heavens, as the word often occurs in the plural number, as well as in the singular. "Then will appear the sign of the Son of man in heaven" (Matt. xxix, 30) simply means the ethereal firmament, into which we

look when we stand upon the earth. "Then shall the powers of the heavens be shaken." Here we have the same word in the plural number, because it means the different local firmaments bending over the diversified nations of the earth. All the people dwelling on the globe live and move in these firmaments. As the ethereal firmament enveloping this world reaches up about one hundred miles on all sides, you see it is a vast and universal ocean of air, without which all animate existence would cease in a moment.

Of course, these terrestrial heavens have suffered awfully in the fall and the sinful career of this world. O the millions of terrible blasphemies, the vile obscenity, and abominable ribaldry which have rung out in the air through all by-gone ages, making music for dancing demons, and educating men and women for hell! The air has been the exhalant of all sorts of malarious poisons, detestable and atrocious narcotics, destructive miasmata, while withering siroccos have swept along with pestilential gales, filling the air with destructive epidemic in all ages.

The cremation of the earth will simultaneously sanctify the atmosphere, consuming and exterminating all impurities in the vast regions of these lower heavens, enveloping the whole earth, and rising up to the distance of one hundred miles, as admitted by meteorologists, and perhaps in its ethereal form vastly higher and more extensive. These are the heavens which will undergo a thorough purification and a glorious renovation, never again to receive an atom of contamination from demons or wicked men, as probation will then be a matter of history, forever past and gone, temptation eternally at an end, this lower heaven and earth having been completely, triumphantly, and eter-

nally rescued from all the calamities of the fall, restored back to the plane of celestial elliptic, where God originally placed it, within the glorious effulgence of the heavenly Jerusalem, the capital of the universe, around which one hundred and seventeen millions of glowing suns, accompanied by their respective retinues of worlds, steadily and incessantly move on their appointed peregrinations through ethereal space, traversing distances so infinitely great as to occupy myriads of ages.

Through all eternity we will shout over our glorious rescue from the black clutches of Satan, who, with all his votaries, diabolical and human, will be hurled from the ethereal plain encircling the final judgment-bar into the lake of fire (Rev. xx, 15) which is in "outer darkness"—*i. e.*, that awful darkness which is beyond the circle of the illuminated universe, so infinitely distant that the combined illumination of one hundred and seventeen millions of glowing suns will never reach it with one cheering ray. It is the black darkness of hopeless despair, the final and irretrievable doom of all immortal intelligences who prove their incorrigible disloyalty to the Divine Government. While they will be in the lake of fire which will burn forever in the midnight of dismal gloom, producing no light, and so infinitely distant that finite beings can never get back to the illuminated universe when once the Omnipotent Arm of retributive judgment has dispatched them thither.

## CHAPTER X.

### THE GLORIOUS RESTITUTION.

ACTS iii, 19: "Repent, therefore, and turn, that your sins may be blotted out, in order that seasons of soul-renewing may come from the face of the Lord, and He may send forth Jesus, who has hitherto been preached unto you as the Christ, whom it behooves heaven indeed to receive until the times of the restitution of all things, which God spoke by the mouth of His holy prophets from the beginning."

This stupendous evangelical restitution is inaugurated in the human soul by the mighty upheavals of the Holy Ghost in a thorough and radical conviction, wrought through the preaching of the Sinai Gospel, whose normal effect is to knock down sinners and constrain them to run and cry for mercy, under the leadership of the Spirit, running precipitately over burning deserts and rugged mountains, and swimming swelling rivers, despite the perils of wild beasts and savages who hound their track, till finally halting before Mount Calvary. Tearful eyes with astounding surprise behold the Prince of glory dying on the cruel cross for lost sinners, the heart melts, and the spirit cries and pleads to sovereign Jehovah, though "I the chief of sinners am, Jesus died for me." The Father hears his piteous cry, responds from the skies, "Thy sins, which were many, are all forgiven for the sake of the blood My beloved

Son shed on Calvary;" so that awful burden which was breaking his back drops off and rolls down the mountain, finally tumbling into a sepulcher at the base. Now, light as a bird of paradise, he leaps and shouts for joy. Meanwhile the proclamation rings down from heaven, "Tarry at Jerusalem till you are endued with power from on high." Ten days and nights of faithful waiting and importunate prayer tests the validity of the promise, "You shall be baptized with the Holy Ghost not many days hence." (Acts i, 5.) God comes in the roar of the tempest, the fire falls, and the disciples are filled with the Holy Ghost. The tumultuous shout of a hundred and twenty newly-sanctified souls, roaring out from the summit of Mount Zion, brings together an audience of one hundred thousand, to see what is the matter. The one hundred and twenty dashing out and dispersing, so as to reach the vast multitude, all find spellbound auditors hanging on their lips thrilled and electrified by their paradoxical testimonies to the mighty works of God, dead professors and wicked worldlings at the same time mocking and pronouncing the whole thing a drunken row.

Three thousand are converted in the forenoon service, and five thousand the ensuing afternoon. Despite the antagonism, threats, prosecutions, and imprisonments of the authorities, ecclesiastical and civil, the tide rises like a mighty ocean swell when plowed by sweeping cyclones, inundates Jerusalem, overruns Judea and Galilee, storms old heathen Samaria, rolls out into the Gentile world, shakes the nations with the throes of an earthquake, and, if the people had been true to that wonderful Pentecostal revival, the world would have been conquered for Christ and the millennium have flooded the globe with the glory of King Jesus on the

throne of David, ruling from the rising of the sun till the going down of the same, the millennial theocracy chaining the devil in the bottomless pit, and bringing heaven down to reign on earth long before you and I were born.

But the sad apostasy of the Church from a Pentecostal experience has postponed the coming of the Lord and His glorious millennial kingdom till this day. Hence the pertinency of preaching, not only Sinai, Calvary, and Pentecost, but the transfiguration, arousing up the saints to live night and day in constant expectancy for the Lord to appear, call them to meet Him in the skies, transfiguring them into the real similitude of His own glorious body. O how consolatory that the great salvation is to reach my body as well as my soul, which it will certainly do, giving me the transfiguration glory through the translation, if so favored as to live upon the earth till my Lord comes, or through the resurrection, if He should tarry till my work is done, and send an angel to escort me to His glorified presence. This grand restitution not only reaches humanity in its trinitarian attributes of spirit, soul, and body, but how inspiring the assurance that we are to forfeit nothing stipulated in the Abrahamic covenant, but shall inherit the world (Rom. iv, 13), having been sanctified by the crematory fires, simultaneously with the final judgment, the earth and its circumambient heavens sanctified wholly by the judgment fires, renovated gloriously, rising from the ruins of her own conflagration, destined to shine with brighter splendor, richer beauty, and more gorgeous glory than Eden ever knew, ultimately transporting far away from hell's proximity, whither Satan had dragged her in view of annexation, and restored back to her original



orbit in the celestial elliptic, within the bright illuminations of the New Jerusalem and the radiance of the Divine glory, reannexed back to the celestial empire, there to abide, moving on her peregrinations around the throne of God, shining and shouting forever, eternally enjoying the celebrity of the battlefield on which the Son of God met the powers of darkness in the six thousand years' war, fought, bled, and died, conquered every foe, filling the celestial universe with victory and glory, restoring this world to heavenly loyalty, and fortifying all other worlds forever against the probability of apostasy.

While ranging through the boundless heavenly universe, winging my flight from world to world, with adoring wonder and paradoxical edification exploring the stupendous works of the Almighty, methinks among the countless myriads of unfallen angels I meet in my explorations, delighted to cultivate their acquaintance, anon some of them will say, "Are n't you one of those old soldiers who fought in King Immanuel's war against fallen Lucifer for that apostate world?" I respond, "O yes." They continue: "We have heard much about that war, its terrible conflicts long continued, and the brilliant victories which finally crowned the arms of King Immanuel. We have heard that fallen earth has not only been rescued, but sanctified and glorified, till now that is one of the most beautiful and lovely planets in all the heavenly universe. We have long desired to visit it. Will you not become our escort?" "With greatest delight," is my happy response. Therefore we are off immediately, winging our flight at lightning speed through celestial ether, passing many rolling worlds whose grandeur and beauty beggar all descrip-

tion. Their happy inhabitants never knew sin nor sorrow. Ere long we recognize the proximity of some great world, on anon we fly, till it becomes not only clearly visible, but really conspicuous, the whole crowd eulogizing the beauty of its landscapes blooming with fadeless violets and perennial amaranthines. Inquiries are now rife, ringing in my ears, "What world is that?" "O, it is the earth."

I am now contemplating a voyage around the world for the encouragement of the missionaries. If the Lord should call me away before we are permitted to make this circumnavigation, I expect to escort this angel band around the world, visiting Sinai, Calvary, Mount Zion, and Mount Olivet, where the law thundered forth, Jesus bled and died, the Holy Ghost fell on the people, and our Lord in His transfiguration glory ascended into heaven, and to which He will come again, "His feet standing on Mount Olivet." (Zech. xiv, 4.) I trow I will with transports of glory and delight wing the flight around the world, visiting my old battlefields, and delightfully serving as the introducer of my angel visitors to the glorified saints who, with millions of un-fallen angels, will then be the sole inhabitants of this beautiful celestial world. (Heb. ii, 3.) "How shall we escape, having neglected so great salvation?"

Reader, my heart's desire and prayer to God for you is that He may use this book to augment and intensify your appreciation of this great salvation, which not only saves, sanctifies, and glorifies your spirit, soul, and body, but actually redeems this world which God gave you when He created you, and Satan captured with all of its inhabitants, and is going to turn it into a heaven, and restore it back to the glorified saints and

unfallen angels, as a soldier's bounty for our fidelity and valor while fighting under the blood-stained banner of King Immanuel against Apollyon of the bottomless pit. Showers of blessings rest on you while reading these pages, and give you the victory for time and eternity! Hallelujah! Amen!

Dictated to Nettie Peabody.

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